THE CHURCHMAN.

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From the Church Chronicle.

Extract from a Charge

Delivered to the Clergy of the Diocese and Jurisdiction of Gibraltar, at the Visitation, held in the English Collegiate Church of St. Paul, Malta, December 28, 1844. By George, Lord Bishop of Gibraltar.

In the first place, let me charge you all, and especially my younger brethren, so to direct your studies, as to place all of them in entire subordination to the written Word of God. Let the authority of the fathers, the decisions of the councils, and in short all human authority, be made subordinate and auxiliary to the only supreme and infallible authority, the inspired Word, the revealed and written will of the Great Head of the Church.

Next to that, let me commend to your attention the diligent study of the Book of Common Prayer and the Offices of the Church—not as they have been too much studied of late, to see how they can be made to speak the language of party on the one side or the other, but as containing the authorized views of the Church, to which it is your duty to subscribe and to submit. And this study will not be without its effect, even in what is usually considered a secondary and inferior point, but which must now be deemed a subject of much importance, namely, style and manner of expression. To this point I think that much attention is required. I have already intimated my opinion, that many of the evils which have flowed in upon us, have arisen partly from the style which has been adopted by the promoters of the present movement. Let me then exhort you to avoid this practical error; to shun foreign and exaggerated sentiments, and to adhere, as closely as you can, to that rich and clear, that truly evangelical style and tone of expression which prevails throughout our public services, imbued as they are with the spirit of Gospel truth, and full of the beautiful language of our invaluable English Bible.

The compilers of our public Liturgy have told us very clearly, in the Preface to the Prayer Book, what was the point at which they aimed, both in regard to style and to the edification of the people. "You have here," say they, "an order for prayer and for the reading of the Holy Scriptures, much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious than that which of late was used:" namely, the Roman breviary, according to the various 'uses' which prevailed at that time in the different dioceses in England. "It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious: and nothing is ordained to be read but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same: and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers."

In this judgment of the compilers of our public Liturgy, I heartily and entirely concur. And I trust that none of you will ever be led, by any fanciful love of medieval antiquity, into the error of going back even in wish or desire to that miserable state of things from which our reformers, with the blessing of God, then rescued us. It required a mighty and long continued effort, to shake off the vast load of superstition and error which weighed down the mind and heart of the people: and we should be unworthy of those great and holy men who shed their blood to effect it, were we lightly to esteem the advantages which they purchased for us. The return to the faith and order of the primitive Church; the translation of the Bible, and the right of its free use restored to all the people—a right of which no human power can justly deprive them; the reformation of the public services of the Church, and the celebration of them in a language understood by the people:—these were objects of immense importance. They have led to results of the greatest moment to the Church of England, and they seem to me to be destined to produce hereafter still more extensive effects upon the whole Catholic Church of Christ. They were dictated, under the guidance of God, by those practical principles of common sense, which are generally considered to be characteristic of the English people, and they must in the end commend themselves to the common sense of the whole people of Christendom. The time is assuredly coming, and coming fast, in spite of all the efforts to retard it, when other national Churches, which are yet unreformed, will demand similar advantages for themselves. They will free themselves from foreign domination; they will return to the doctrine and order of the primitive Catholic Church; they will not be satisfied till they have recovered the free use of the Word of God; till they are able to say of the Holy Scriptures, as the people said of the inspired Apostles at the day of Pentecost, "We do hear them speak in our own tongues the wonderful works of God;" or till they can say with St. Paul, in repudiating the use of prayers in a language not understood by the people, "I will pray with the spirit, and I will pray with the understanding also." Of the existence of such feelings in the bosoms of other Churches I have had sufficient proof during my residence in the countries of the Mediterranean. And I have also been frequently struck by the very favorable impression produced by our services upon persons of other communions. The simplicity and order, as well as the stillness and solemnity, of our worship have been so often mentioned to me with approbation, that I cannot pass over the subject without notice, especially at a time when so many attempts have been made to depreciate our ritual, both at home and abroad.

In the present state of the Christian world, it is a question of much difficulty and delicacy how we are to conduct ourselves with reference to those Churches and communities among whom we are placed. You are aware that many persons whose minds had been turned towards the restoration of external unity in the visible Church, were desirous that the establishment of an English Episcopate in the Mediterranean might be made the occasion of a return to the ancient canons of the Church respecting intercommunion, as they existed before the separation of the East and West. And doubtless, this was a thing much to be desired if it could have been done without any compromise of principle on our part. But after a careful consideration of the subject I deem it impossible. The divided state of Christendom, both political and religious, the assumptions, pretensions, and corruptions of the Church of Rome, the errors and heresies which prevail in the Eastern world, these and other circumstances combined, have rendered the observance of the ancient canons of the Church, with regard to intercourse and intercommunion, altogether impracticable. In point of fact, these canons are not now completely observed by any Church or community of Christians whatever. However desirable therefore it may be in theory, and however greatly to be wished as an evidence of the external unity of the Church, the actual observance of them on our part alone, cannot in the present state of Christendom be reasonably insisted on. Still it must be allowed that some general principles must and ought to be followed in our intercourse with those Churches among which our lot is cast. We are a part of the great Christian community, and as a branch of the Church Catholic we can no more act without reference to the general laws of the Church, than as a nation we can act without reference to the general laws of the great community of nations.

It is evident, therefore, that though we cannot act according to the strict requirements of the canons of the ancient Church, with reference to intercourse with other Churches, yet we ought to follow them as nearly as we can in their general principles and bearing. And this in fact has been done by the rulers of our Church, so far as she has yet proceeded in her intercourse with the Churches of the Mediterranean. Upon the appointment of the present bishop of the Church of England in Jerusalem, he was furnished with a letter commendatory from the Archbishop of Canterbury, as primate of all England and metropolitan, to the prelates and bishops of the ancient and apostolical Churches in Syria and the countries adjacent.

In that letter they were informed that the bishop had been charged "not to intermeddle in any way with the jurisdiction of the prelates or other ecclesiastical dignitaries bearing rule in the Churches of the East, but to show them due reverence and honor: and to be ready on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness."

Previous to this proceeding, I had myself been intrusted, when a presbyter, in the year 1840, with letters commendatory from the Archbishop of Canterbury, and from my diocesan, the Bishop of London, to the prelates and bishops of the Oriental Church, and had been charged with communications to the same effect. And during my late journey to the Levant, I had the opportunity of confirming the same assurances of respect and Christian charity personally to several of the patriarchs and prelates of the Greek and Armenian Churches: and I trust that the relations of amity and good will which have thus been established, will conduce, though it be but in a small degree, to the restoration of those feelings of Chrisiian love, and that desire for unity, which ought to prevail in every branch of the Church of Christ.

With regard to the Church of Rome, it is hardly necessary for me to say, that the same spirit of hostility which has shown itself toward us ever since the Church of England renounced its jurisdiction, has prevented any such steps from being taken with reference to the prelates of that Church. With regard to intercourse with other Churches, Rome has but one rule; that is, to require first of all submission to its own authority, which is previously assumed to be infallible. And therefore, even without taking into consideration the important questions of doctrine and worship, no Church which knows the value of its own freedom and independence will think of entering into communion or alliance with her whilst she remains as she is.

But there is no reason why we should not extend to the individual members of that Church, whether clergy or laity, the same feelings of Christian charity which we are required to show to all. This is what I have always endeavored to do on my part; and I think myself bound to acknowledge, that in the various places which I have visited in the course of my journeyings, I have met with many instances of courtesy and kindness from them, as well as from the members of other Churches. In this spirit I trust we shall always continue. There is nothing on our side which should prevent pious and enlightened Christians of other Churches from living in peace and harmony with us. Nor indeed is there any thing to prevent them from being in Christian communion with us, were they permitted by their own institutions to be so. The fault of separation certainly does not lie with us; for we exact no terms of communion which are contrary to the canons or the practice of the primitive Church. All persons therefore who hold to the doctrine of the primitive Church, and who are otherwise worthy communicants, are entitled to be admitted to communion with us to whatever Church they may belong, if they seek and desire it for themselves. But it is necessary that you should be cautious in this matter, both on account of the persons themselves, and on account of the ecclesiastical and civil difficulties which may arise out of it. I have to request that you will make particular inquiries into the character and motives of those who come from other Churches to seek communion with our own; and that you will not admit them without the same qualifications which our Church requires from its own members. In this respect I am desirous that you should act in the very reverse of that spirit which has shown itself here and in other places, in making proselytes from us to the Church of Rome—a spirit which, in several well-known instances, has exhibited itself in a manner utterly discreditable to any Christian community. Against imitating such examples, I feel that you have no need of caution. It is contrary to the whole spirit of our Church. We have not the least wish or desire to practise the arts of that "cunning craftiness, whereby they lie in wait to deceive." With whatever earnestness we may strive to propagate our views of Divine truth, we have no inclination or disposition to "do evil that good may come." Our hostility to error is open and candid, and we have no desire for compromise or concealment.

But we must care not to let this feeling lead us to the other extreme. It is impossible for a zealous and enlightened Christirn to live in the midst of a mass of error and superstition and ignorance without sometimes having his spirit stirred within him, and without feeling tempted to show his zeal for the truth in a bold and unsparing manner, regardless of consequences and results.

But this is a temptation which we must carefully avoid. We must remember that our own proper work is in the congregations of our own people, and that we are not responsible before God for the souls of those whom He, in the dispensations of his Providence, has committed to the care of others. In the peculiar position in which we are placed, we have as members of an independent branch of Christ's Church two distinct principles to maintain with reference to other branches. The first is, that we are bound to uphold the truth, and to declare it fully both to Churches and to individual Christians. The second is, that we are also bound, both by the general laws of the Church, and by the principle laid down by our metropolitan, not to intermeddle with the rightful jurisdiction of the bishops and clergy of the Churches of the countries where we dwell. You will immediately perceive that the maintenance of both those principles will require the exercise of much discretion. And this is the point which I am anxious to impress upon your mind.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXXVII.

But a short experience of the changes and chances of this mortal life is required to convince us that God moves in a mysterious way, and is often enveloped in clouds and darkness when ordering the events of our earthly pilgrimage. The doctrines of the Gospel, however, bring us the comforting assurance that it *is* the Lord who ordereth all things, and that He never acts but with wise design, and in accordance with His perpetual and unfailing regard for our ultimate and greatest good. True: the faith which embraces these views must often be one of entire and unquestioning submission and confidence, in the face of appearances hard to be reconciled with it. How good can come of a given dispensation we may find it extremely difficult to conceive; and often as difficult to imagine how apparently certain tendency to accumulated sorrow and irremediable evil is to be averted.

This difficulty, with its gloom and hardship unmitigated, is the price demanded by infidelity, worldly mindedness, and weak faith, for whatever of light hearted ease, carelessness, or enjoyment, they may seem to impart in hours of temporal comfort and security. The light of true Christian faith alone can dispel the darkness and gloom which brood over the trials and afflictions of this mortal life. It beams from the revelation which God, in infinite mercy, has given of His nature, attributes, and acts. It fills the mind with the blessed contemplation of His overruling power, wisdom, and goodness, shows mercy to be the designed issue of every judgment, and sees in all trials here the chastisement of an affectionate Parent, training a beloved child for his greatest and most enduring welfare.

What is thus designed may indeed be often hidden from us. We see not why it is that afflictions—perhaps the very ones from which we would most crave exemption—should come upon us; or why we should be bereft perhaps of the very blessings for which we think we could sacrifice any other. But no trial is too grievous or too unaccountable to be reached by the sustaining and consoling influences of Gospel faith. That gives undoubting confidence that all things shall work together for good to those who love the Lord; that the afflictions of the present time—light when compared with the blessed results to which they tend, and but for a moment in comparison with the unending enjoyment of those results—will work for the humble, submissive, and faithful Christian a far more exceeding and eternal weight of glory.

His faith teaches him that these good ends of God's chastisements are to be secured by a due reception of them, and humble efforts duly to profit by them. They must be received with uncomplaining submission. Our religion indeed would not stifle the virtuous sensibilities of our nature, or repress that indulgence of them which so alleviates the burden and soothes the pain of the aching heart. That were contrary to the spirit of tenderness which pervades the whole system of the Gospel, and would cast reproach on the perfect example of its Divine Author during His matchless earthly course. When He wept in affectionate sympathy with the bereaved over the tomb of Lazarus, and when in Gethsemane He vented the groans and sighs of sorrow, He consecrated the expressions in which affliction would seek relief. But His example went also farther. His were not the tears—His, though seated deep in His heart's core, was not the grief—of rebellion against God, or of murmuring against His dispensations.

Father, if it be possible—if Thy wise, and good ends can be as well accomplished, was the humble qualification with which He asked deliverance from His wo. *Not as I will, but as Thou wilt—If this cup may not pass from Me except I drink it, Thy will be done,* spoke the spirit of meek submission with which He sacrificed all selfish feelings and considerations to that divine will which He knew could not but be wise and good.

Therefore should His follower, however stricken and smitten with grief, receive the providential dispensations of his Heavenly Father without the least emotion of complaint or murmuring. He should not doubt that good is designed. A careful, sincere, and honest inspection of his heart and life cannot but satisfy him that there is ample good to be accomplished essentially connected with his Christian character here, and his reasonable hope for hereafter. He should remember that this world is but a small portion of his being, of little worth compared with the endless duration which is to follow. Does he think enough of futurity? Is not his soul too closely bound to earth? Are not those affections of his heart which should rise to heaven, expand themselves over the infinitely great and good attributes of God, cling to the inestimable mercies of redemption through Jesus Christ, embrace the things of eternity, and thus directed and controlled, be warmed with that charity, the love of God above all things and of his neighbor as himself, which, showing the *true faith* by the *good works,* constitutes the *genuine piety* of the Gospel.—Are not the affections of his heart, which should be thus enlisted and employed, too narrowly bounded, wasted on low and unworthy objects, abused to purposes destructive of Christian character, poisoned by infusions of malice, strife, and ill-will, turned from their purest, best, most ennobling, and happiest direction, and bent to that which brings degradation here and misery hereafter?

The requisitions of God's word touching the duties He requires, and of which He will demand an account at the day of judgment are before us. Does not our careful and impartial comparison with them of our characters and lives so convince us of our erring propensities and frailty as clearly to show that it is wise and good in our Heavenly Father to check at times the full current of our earthly enjoyment, and even remove from us the dearest desires of our eyes, and treasure of our hearts, that we may be warned in time of this world's insufficiency and treachery, and be plucked from the keen suffering and awful danger for which they threaten? Does not faithful conscience assure us that the very mercies of our God have involved us in ingratitude and guilty abuses well meriting the chastisement of His hands? And whether for punishment, or for wholesome warning, what Christian knows not that all God's discipline is that which each loving, tender, and affectionately anxious parent knows to be at times the best expression of parental fondness?

Well assured that all his trials and afflictions are sent for some good end connected with his Heavenly Father's love, it is the true Christian's hearts desire and prayer to God that he may have grace to receive them accordingly, to be firm in the faith and trust which this view of them should inspire, to yield what instrumentality he can towards the securing of their good ends, and to wait with patience, quietness, and confidence, for God's own time and way for the accomplishment of those ends. This may not all be—but little of it may be—in this world. This, however, is a short and transient world, but a portion of our existence, but the beginning of God's rule and government over us, and manifesting but a foretaste of His good pleasure towards His people. The Church, shining and acting in the light of divine truth, links this world with a better. It is the kingdom of heaven begun *here* and to be *there* perfected. It unites "angels and living saints and dead" in "one communion." Dark and hopeless as is the world's view of sorow and affliction, the Church changes entirely their character. She presents them as mercifully designed means whereby she, as the faithful spouse of Christ, and by His promised blessing, is to bring His sons, through faithful nurture and admonition, unto glory. The religion of the Gospel therefore instructs the Christian to remember, in all God's dispensations, that they are to be received by him as a member of God's Church, and therefore to be spiritually discerned as connected with that spiritual character, those spiritual ends, and that eternal destination, in reference to which he was brought into Church-membership, or a state of covenant-relation to God. He is therefore to be moved by them to deep and serious reflection on the circumstances in his own character and conduct which may have justly exposed him to the discipline or chastisement of his heavenly Parent, on the spiritual ends which may be answered by them, and on the way in which he, by God's blessing, may be instrumental in the accomplishment of those ends. In the faith, and by the devout exercises, to which he is called as a member of the Church, he should seek to be so renewed in the spirit of his mind, as always to bow in meek submission to the will of God; to let nothing separate him from the love of Christ; but to be, by all things, joy and sorrow, prosperity and adversity, in the enjoyment of blessings, and in bereavement of them, borne onward towards his heavenly inheritance.

There the humble faithful Christian will see clearly how wise, merciful and just, were all his trials and afflictions here; and find abundant cause to add this to his song of eternal praise before the throne, *It is good for me that I have been in trouble.* B. T. O.

St. James, at a time when miraculous gifts were common, directed *the elders of the Church,* who usually had those gifts, to *anoint the sick with oil,*[*] as we read the disciples did whilst our Saviour was on earth;[†] in order to obtain by the *prayer of faith,* (that *faith* which could *remove mountains,*)[‡] the recovery, if God saw fit, of their bodily health, and the forgiveness of those sins for which their disease was inflicted, if they had committed any such. And upon this the Church of Rome, now all such miraculous gifts are ceased, continues notwithstanding to anoint the sick for a quite different purpose: not at all for the recovery of their health; for they do not use it till they think them very nearly if not quite past recovery: nor indeed for the pardon of their sins; for these, they say, are pardoned upon confession, which commonly is made before it: but chiefly, as themselves own, to procure composedness and courage in the hour of death; a purpose not only unmentioned by St. James, but inconsistent with the purpose of recovery which he doth mention, and very often impossible to be attained. For they frequently anoint persons after they are become entirely senseless. And yet, in spite of all these things, they will needs have this practice owned for a sacrament: which indeed is now, as they manage it, a mere piece of superstition. —*Secker.*

The two ordinances wherein the characters of a true and proper sacrament meet, are Baptism and the Lord's Supper; the one the sacrament of initiation, to receive us into Christ's Church, and entitle us to the privileges of it; and the other the sacrament of confirmation, to keep and preserve us in it, and to convey to us the benefits to which we are entitled. And it is no small prejudice against enlarging the number of them,[*] that till the 12th century, they were never reckoned seven, nor till the 15th, was their number established by any council. And it seems no improbable conjecture that the thing which gave occasion to the innovation was that mystical expression of the[†] seven spirits of God in the Revelation; from whence there arose a conceit of the seven-fold operation of the Spirit, whereof to assert seven sacraments might be fancied a good illustration.—*Stackhouse.*

We affirm that Christ appointed a succession of pastors in different ranks, to be continued in His Church for the work of the Gospel and the care of souls; and that, as the apostles settled the Churches, they appointed different orders of *Bishops, Priests,* and *Deacons.* And we believe that all who are dedicated to serve in these ministries, after they are examined and judged worthy of them, ought to be separated to them by the imposition of hands and by prayer. These were the only rites that we find practised by the apostles. For many ages the Church of God used no other. Therefore we acknowledge that *Bishops, Priests,* and *Deacons* ought to be blessed and dedicated to the holy ministry by imposition of hands and prayer; and that then they are received according to the order and practice settled by the apostles, to serve in their respective degrees. Men thus separated have thereby authority to perfect the saints or Christians, that is, to perform the sacred functions among them, to minister to them, and to build them up in their most holy faith. And we think no other persons, without such a separation and consecration, can lawfully touch the holy things. In all which we separate the qualifications of the function from the inward qualities of the person; the one not at all depending on the other; the one relating only to the order and the good government of the society, and the other relating indeed to the salvation of him that officiates, but not at all to the validity of his office or service. —*Burnet.*

As Bishop Taylor says, "It is none of the doctrine of the Church of England that there are two sacraments only; but that of those rituals commanded in Scripture, which the ecclesiastical use calls sacraments, (by a word of art,) two only are generally necessary to salvation."[*] Archbishop Secker says, "As the word sacrament is not a Scripture one, and hath at different times been differently understood, our Catechism doth not require it to be said absolutely that the sacraments are *two only;* but *two only necessary to salvation;* leaving persons at liberty to comprehend more things under the name if they please, provided they insist not on the necessity of them, and of dignifying them with this tile.[†] And accordingly we find the Homilies speaking of "the sacrament of Matrimony,"[‡] and acknowledging several other sacraments besides those of Baptism and the Eucharist.[§] Cranmer in his Catechism considers absolution a sacrament.[‖] The Confession of Augsburg and its Apology hold the same view,[¶] and the latter adds matrimony[*] In short, it is plain that the Reformation, in avoiding the error of arbitrarily defining the doctrine of *seven* sacraments, did not fall into the mistake of limiting the use of this term to *two* rites only, which would have ill accorded with the ancient custom of the Church generally.—*Palmer.*

Sixty-first Annual Convention

Of the Diocese of New York.

We resume the proceedings where we left them in our last, which was at the appointment of the Committee of Twenty on the state of the Diocese.

The Standing Committee of the Diocese presented a report which was read by the Secretary, and letters from the Bishops of New Jersey, New York, Delaware and Connecticut, in reply to their request of ordination for several candidates for orders in this diocese, which were also read. The whole was referred to the Committee of Twenty. The Convention adjourned till the next day, 9 A. M.

Friday, Sept. 26.

Morning Prayer was read by the Rev. F. A. Thayer, the Rev. J. W. Stewart reading the Lessons. The minutes of the first day's proceedings were read and approved, and the roll of absent members called. Agreeably to the 19th rule of order, the president announced the election of the Standing Committee, one lay delegate to the General Convention, and the Missionary Committee, to be the business before the House. Clerical Tellers, the Rev. Isaac Pardee, and Mr. C. Oakley for the Standing Committee, Dr. Henry and Mr. Constant for delegate to General Convention; the Rev. Moses Marcus and Mr. T. L. Wells for Missionary Committee. Of the lay votes, for the Standing Committee the Rev. Francis Vinton and Mr. B. L. Woolley; for delegate to the General Convention the Rev. Joseph Hunter and J. A. King Esq.; for the Missionary Committee the Rev. J. W. Diller and F. J. Betts, Esq. On motion, the voting was suspended to receive a report from the Committee on the Incorporation of Churches. They recommended the reception of the parish of Grace Church, South Middletown, Orange county, which was accordingly received into union with the Convention. Mr. Gerardus Clark then nominated John A. King Esq., and the Rev. E. N. Mead Hon. Samuel Jones, as delegate to the General Convention. The balloting was then made, and while the votes were counting the 26th rule of order was read by the president, excluding from the floor of the House all but members of the Convention, clergy, and students of theology.

The Secretary moved the appointment of Trustees of the Fund for Aged and Infirm Clergymen by nomination, which was carried. The following gentlemen were chosen—Messrs. William Bard, G. Van Wagenen, John J. Townsend, and (*ex officio*) the Treasurer. The report of the former Board of Trustees of this fund was presented. The claimants on its bounty are five, to whom is appropriated the sum of $4,350: cash in hand $652 81. One beneficiary has deceased since last Convention.

The Missionary Committee presented its third annual report. The number of stations at present is 25, of missionaries 12, receipts during the past year $2,545, due for stipends, Oct. 1st, $373. The Rev. Lot Jones, chairman of this committee, moved an alteration of the Xth canon, section 5th, paragraph 2d, by inserting after "Episcopate," "or in case of the inability or disability of the Bishop to act," notice of which had been given yesterday. After a motion of reference to Committee on Canons (lost) it was taken up by the House and carried.

The Committee for the Promotion of Religion and Learning next made their report; from which it appeared that the sum of $628 75 had been received and expended in aid of four students in the General Theological Seminary.

The Treasurer's report was read. The receipts and expenditures amounted to about $2,200, balancing within 64 cents.

The Standing Committee on the General Theological Seminary reported the number of Trustees to which this Diocese is at present entitled to be 46, and that no change is to be made. Since the last Convention two vacancies had occurred, which had been filled up by the election of the Rev. J. H. Price and J. W. Mitchell, Esq.

The Secretary reported that according to a direction of the last Convention he had sent a copy of the reprint of the Journals to each Bishop of the Church.

The Rev. *Dr. Anthon* rose to inquire what disposition was to be made this year of the usual parochial reports.

Dr. Tyng read a canon which provides for their submission to the President when there is no Bishop.

John Duer, Esq. argued that virtually there was now no Bishop, that the Standing Committee's acts have so determined, and offered a resolution that the parochial reports of the different parishes be handed to the President for the usual disposition of the same. On motion this was referred to the Committee on the State of the Church.

The report of the committee appointed to prepare rules of order was then taken up. They were read by the Secretary as the committee had framed them, and singly discussed at some length. The Rev. Drs. Anthon, McVickar and Tyng, the Secretary, and the Hon. Messrs. Bradish, Duer, Jay and Jones took part in the debate.

On the Xth section, which provided that a motion to lay on the table should be put to the vote without debate, a long discussion was held. *Mr. Bradish* contended that as to lay on the table was identical with indefinite postponement it might be used to stop the consideration of any subject, and it was never the practice in deliberative bodies. *Dr. McVickar* replied that its only object was to put off consideration of a subject to a more convenient time. *Chief Justice Jones* was in favor of the rule as reported. *Mr. Duer* argued earnestly for the amendment of the rule. As it stood it might be made use of at any time to stop debate by a majority, and would be in fact little better than a gag-law. To the objection that debate on a motion to lay on the table would involve the whole question, he replied that it need not, that it should be only on the propriety of considering it at such a time, and moved an amendment to the effect that discussion on a motion to lay on the table should be limited to the propriety of present consideration of the general subject. *Mr. James A. Hamilton* proposed an amendment to the rule by which a vote of two thirds would be needed to lay on the table without debate. Without this check a free discussion might be stifled.

The further consideration of this rule was postponed till the tellers had reported the result of the elections, which was as follows:

For the Standing Committee.

Clerical Votes.—Whole number, 125; Necessary to a choice, 63;—For Dr. Berrian, 89; Dr. Lyell, 87; Dr. McVickar, 90; Dr. Wainwright, 80; Mr. Floyd Smith, 88; Mr. Murray Hoffman, 90; Hon. G. C. Verplanck, 93; Hon. Samuel Jones, 88; Thos. H. Taylor, 39; J. S. Stone, 34; Lot Jones, 36; H. J. Whitehouse, 34; B. L. Woolley, 32; R. B. Minturn, 32; T. N. Stanford, 32; W. H. Hobart, 36.

Lay Votes.—Whole number, 137; Necessary to a choice, 69;—For Dr. Berrian, 79; Dr. Lyell, 77; Dr. McVickar, 78; Dr. Wainwright, 73; Floyd Smith, 77; Murray Hoffman, 79; Hon. G. C. Verplanck, 79; Hon. S. Jones, 78; for Thomas H. Taylor, 59; J. S. Stone, 55; Lot Jones, 54; H. J. Whitehouse, 56; B. L. Woolley, 55; R. B. Minturn, 58; T. N. Stanford, 56; W. H. Hobart, 57.

The following were declared elected; Rev. Wm. Berrian, D.D., Thomas Lyell, D.D., J. M. Wainwright, D.D., Hon. Samuel Jones, Hon. G. C. Verplanck, Murray Hoffman, Esq. and Floyd Smith, Esq.

For Delegate to the General Convention.

Clerical vote, 121.—For the Hon. Samuel Jones, 80; for the Hon. John A. King, 33.

Lay vote, 134.—For Hon. S. Jones, 68; J. A. King, 59; W. H. Harison, 5; Hon. L. Bradish, 1.

The Hon. Samuel Jones was declared to be elected.

For the Missionary Committee.

Clerical votes, 124; Necessary to a choice, 63;—For the Rev. Isaac Pardee, 89; Rev. J. H. Price, 89; Rev. E. N. Mead, 86; Rev. William Morris, 87; Rev. Lot Jones, 82; Mr. C. N. S. Rowland, 122; J. H. Swift, 89; C. Oakley, 91; Floyd Smith, 87; A. L. M'Donald, 89; Rev. Mr. Richmond, 33; Rev. Dr. Cutler, 32; Rev. G. T. Bedell, 33; Rev. W. H. Lewis, 35; Mr. R. Oakley, 31; D. A. Cushman, 32; G. Carter, 33; J. D. Wolfe, 33.

Lay votes, 130; Necessary to a choice, 66;—For the Rev. Isaac Pardee, 77; Rev. J. H. Price, 78; Rev. E. N. Mead, 77; Rev. William Morris, 78; Rev. Lot Jones, 78; Mr. C. N. S. Rowland, 130; J. H. Swift, 78; C. Oakley, 77: Floyd Smith, 77; A. L. M'Donald, 77; Rev. Mr. Richmond, 52; Rev. Dr. Cutler, 52; Rev. G. T. Bedell, 52; Rev. W. H. Lewis, 53; Mr. R. Oakley, 52; D. A. Cushman, 52; G. Carter, 51; J. D. Wolfe, 53.

The following were declared elected:—Rev. Lot Jones, J. H. Price, J. Pardee, E. N. Mead, William Morris, Messrs. C. N. S. Rowland, J. H. Swift, C. Oakley, Floyd Smith and A. L. M'Donald. There were a few scattering votes.

The consideration of the rules of order was taken up again. *Judge Duer* could not approve of Mr. Hamilton's amendment, it did not provide sufficient protection against a majority, for a bare two-thirds would still have it in their power to use this unfairly. *Dr. M'Vickar* showed that a motion to adjourn was liable to the same misapplication, and therefore the Convention must consider the nature of the rule, not its abuse. *Mr. Hamilton* replied that if a majority adjourned without transacting business they were responsible. The *Rev. J. M. Forbes* declared his intention to support Judge Duer's amendment: no greater evil could befall them than the attempt, real or imputed, to muzzle a minority. *Judge Oakley,* of the committee, declared it would be impracticable to limit discussion on a motion to lay on the table. Usage was in favor of the rule as reported. The question on the first amendment (Judge Duer's) being taken it was lost; on the second (Mr. Hamilton's) a division being had after two indecisive votes, the Convention decided, ayes 163, noes 182. Mr. Duer then moved to insert "shall be always in order" instead of "shall be decided without debate," but the rule as reported was finally carried.

On the 19th rule there was much discussion. *Mr. Ketchum* moved and urged the following in substance, "It shall be the right of any member of a delegation who shall dissent from the vote of his fellow-delegates to have his protest entered on record." It was finally carried.

The remaining rules were adopted. Moved that when we adjourn, it be to 7 this evening. Carried. Moved that the whole code of rules as amended be adopted. Carried. And at half past 3 P. M. the Convention adjourned.

Evening Session, Sept. 26.

The House was called to order at 7 o'clock, and the minutes of the morning session were read and approved. 1500 copies of the Journal were ordered to be printed under the direction of the Secretary; also an additional quantity of the Constitution and Canons.

The Committee of Twenty, to whom had been referred sundry documents touching the present state of the Diocese made eir report through their chairman the Hon. John C. Spencer. A report from the minority of the committee was read by the Rev. Dr. Whitehouse. We have concluded to print both documents.

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[*] St. James v. 14, 15. [†] St. Mark vi. 13.
[‡] St. Matthew xvii. 20. xxi. 21. St. Mark xi. 23.

[*] Peter Lombard, a writer of that age, is the first that reckons seven of them, and the Coucil of Trent was the first that confirmed that number; for so their decree is. [Sess. 7. Can. 1.] If any man shall say that the sacraments are more or fewer than seven, or that any one of these seven is not truly and properly a sacrament, let him be anathema.

[†] Revelation i. 4, and iv. 5.

[*] Taylor's Dissuasive, p. 240, ed. Cardwell.
[†] Secker's Lectures, xxxv. Of Baptism.
[‡] Sermon on Swearing. Part I.
[§] On Common Prayer and Sacraments. Part I.
[‖] Burnet, Hist. Ref. Vol. II, p. 131.
[¶] Confess. August. Art. 11, 12, 22, Apol. Confess. cap. de num. et usu Sacer. ad art. 13. [*] Ibid.

The reports having been read, and the majority report being under consideration, the first resolution of the Committee, that accepting the act of Incorporation of the Trustees of the Episcopal Fund passed by the New York Legislature May 14th came before the Convention.

Judge Duer moved that both reports be printed, and that meanwhile the House adjourn till to-morrow at ten o'clock. This was opposed because of the delay which it would cause in the proceedings of the Convention. Many members wished to return to their homes before Sunday. So it was determined to proceed with the question at once.

The Hon. gentleman then went on to consider the present state of the Fund and the disposition it was meant to make of it. By the Act it was to be applied to the support of the Episcopate of this diocese. Does this Act conflict at all with the original intention of the Fund? If so he should not feel able to give it his support.

Mr. Spencer had no doubt on the matter in his own mind. It might be hard though to satisfy the querist.

The Resolutions on this subject were read and passed.

The second resolution that Bishop Onderdonk is entitled to the arrears due him was also passed.

The third resolution was read, and the first member passed unanimously, but the second coming up for consideration,

Judge Oakley begged to offer a substitute. He believed this to be a case where the Standing Committee are called on to provide direct Episcopal services, and proposed to amend by a resolution that the Diocese be placed under the Episcopal charge of the Bishop of Pennsylvania.

Mr. Spencer deemed it safe to leave the selection of a bishop to the discretion of the Standing Committee. There was, besides, one bishop here already, and the canon could not have been intended to apply to the diocese where there was a bishop living.

Judge Oakley remarked that he considered the diocese to be vacant.

Judge Duer argued that voting for the substitute would declare the diocese vacant, and that inviting Episcopal services is action under the canon to supply a vacancy. This would be the better way, the diocese is not now prepared to elect a new bishop. He would prefer leaving a blank to be filled up afterwards with the name of a bishop.

Rev. Dr. Tyng had not intended to discuss in its present stage the question before the Convention. In this diocese he was but a babe of yesterday; and coming into it as he had done since the difficulties for which provision was making had taken place, it had not seemed to be his duty to interfere in them. But on the whole he must take the diocese as he had found it. He argued from the fact of his reception into the Diocese that there was an ecclesiastical authority here. Such authority he found the Standing Committee exercising, and as the Episcopate could not inhere both in an individual and a commission, it was plain to him that the individual had lost his title to it. In fine he looked on the certificate of the Standing Committee as evidence that the Diocese was vacant. (The Rev. gentleman's flagrant breach of the rules of order which occurred here, and for which he was roundly taken to task, we pass over.) He believed it perfectly in the power of the Convention to choose a bishop on the next day, and that such a course would be sanctioned by most of the authorities of our Church. He believed too that no course which could be devised would be found preferable to this.

Floyd Smith, Esq., in reply referred to the fact that a canon declaring jurisdiction vacated by suspension was at the last General Convention sent down by the House of Bishops to the Delegates, *but rejected by that body* for, as had been said, it was considered wrong in principle. He was a member of that House too, and he explained the action which they took on the canon proposed by the Bishops. It consisted in striking out so much as referred to the case of indefinite suspension, and when thus amended the Bishops would not pass it. He drew attention to the case of suspension as inflicted in the Army and Navy. There when suspension had been indefinite the Court Martial had been applied to to make it otherwise.

The Rev. Dr. Taylor replied to what the last speaker had let fall in regard to the punishment of convicts, and the analogy between the present suspension and that of army or navy officers. He protested against running a parallel between criminals and the ministers of Christ. Nor was there a fair analogy in the other case. Pains and penalties are punishments awarded to crime by the civil power. The Church knows no such proceedings: her only power is to separate the rotten and impure from the sound body, to cut it away. Her punishments are not vindictive as are those of the State, they are remedial, and proceed by separation limited or unlimited. Such a separation had taken place in this case between the Bishop and the diocese. It was a final and complete separation; the Bishop is in all practical views as if he had never been consecrated Bishop. He is no longer connected with us, and cannot be, unless the power which suspended him should see fit to reverse their decision. Our former union with him was of the nature of a contract;—now that it has been broken off by his own wrong actions our obligations cease. He felt the blow as soon as it was inflicted, he saw what would be the consequences. The attempt on the part of some who were friendly to the Bishop to justify him, to exculpate him, even to restore him, he deeply lamented. It was a deplorable infatuation, one that cost him tears, one that shook the confidence of community in our Church. Never before had he found it necessary to separate from his friends, but on this point he was forced to. He could not surrender principle to party feeling. He would warn his friends, his former associates of their error; he must tell them they were wrong in thus persisting. For himself, he had deserted no principle he formerly held. But in this he must not be misunderstood. He would sympathise with the friends of the fallen, he would weep with him, and pray with him and for him; it was a duty. But after all he is but a man, the Church does not depend on him, it will not fall with him, we must feel that it cannot of itself prejudice the Church. But when he is maintained by those who should know better, as if the Church were really staked on retaining him, was indeed an alarming spectacle. It was not for Christians to prefer party ties to the interests of religion. He prayed God to deliver the Church from such a state of things.

Hiram Ketchum, Esq. agreed that if the Standing Committee have power to supply a vacancy the Convention has the same. He was in favor of Judge Oakley's resolution;—it avoided the dangerous question of vacancy, and was practical in its bearing on the diocese. He was in favor of it besides, because in his opinion it named the very man we wanted as provisional Bishop: no one would be more acceptable than Bishop Potter. He then went on to consider whether a vacancy did exist in the diocese; in his opinion, which he supported at length, there was. At the election of Bishop Onderdonk we agreed to have him over us, provided he could obtain Episcopal powers and exercise them. Such was the contract tacitly made. If Episcopal powers are taken from him the qualifications on his part which led to our making the agreement are gone, and the jurisdiction with which we invested him he is no more entitled to. If he cannot exercise the official duties for which alone we placed ourselves under him how can he be any more our Bishop? His right to the *title* of Bishop was not denied: let him enjoy that if he values it. But we chose him to be *our* Bishop so long as he could act and no longer. As to suspension, had the present case been limited to a term of years he presumed that no question would have been raised as to the meaning of the sentence, but in his opinion the principle was the same. Our Church was quite independent of any other, it was idle to think of binding her acts by reference to the canons or precedents of any other, and in virtue of such independence the Bishops had passed a sentence according to powers vested in them. We were to look no further into it. Finally, in his opinion, the diocese was without a bishop, and the Convention had a right to seek one elsewhere: the performance of this was essential to the well-being of the Church.

The regular hour of adjournment having arrived precluded further debate, the Secretary, on motion, was directed to have the two reports and resolutions printed, and five hundred copies ready the next morning for the use of the House.

The House then adjourned.

Saturday, Sept. 27, 9 A. M.

Morning Prayer was read by the Rev. John Dowdney, Rector of St. James's Church, New York, the Rev. Wm. H. Walter, Rector of St. John's Church, Troy, reading the Lessons.

The House having been called to order, the minutes of the previous session were read and approved. The president announced that the business to be first taken up was the resolution offered by Judge Duer that the Diocese be put under the provisional charge of the Bishop of Pennsylvania, and amended by Judge Oakley to read. Bishop of ——. The printed reports not having yet arrived it was on motion agreed to delay further action on the resolution till they were received; meanwhile

Mr. Spencer as chairman of the Committee on the State of the Church, to which had been committed the consideration of a question raised yesterday, viz., what disposition is to be made of the usual parochial reports, offered the following:—

"*Resolved*, That the different parishes be requested to hand in their reports to the President of the Convention."

The Secretary suggested as an addition, "for the usual publication in the Journal."

Judge Duer must say that the course of the committee lacked decision and consistency. The canon directed that when there was no Bishop, the reports *must* be made to the President. By ratifying the course of the Standing Committee, as they had done in the 3d resolution, 1st clause, passed last night, they had declared the Diocese vacant. If there is no Bishop to perform other Episcopal acts then there is none to receive reports. But they *must* be made to some one. Then why "request" it? It should be made obligatory. In the language of the report it indicates "a want of proper dignity and self-respect in soliciting as a favor what an individual may either grant or refuse. When legislative bodies speak, it should be only in the language of authority." The Convention is the legislature of the Church, and he was unwilling to put it in a position to be slighted by individual clergymen. He felt bound to renew the original resolution of yesterday, that the clergy be *required* to make their reports to the President.

Mr. Spencer explained. It was a really difficult, an unprecedented state of affairs. There were evidently two extreme sets of opinions. He claimed that the committee had clearly taken a stand in regard to the question of bishop or no bishop. The report would show that. But this once done, was it to be always followed up? Was there to be no room for compromise? No moderation? The present resolution was a compromise. He had not been present yesterday when that former resolution was introduced, but the difficulties in the case had been before the committee. They were these:—in the parochial reports usually made to the Bishop are often matters of a semi-confidential nature which were not published, and matters relating to the spiritual condition of their parishes, which the clergy felt unwilling to communicate to any but their spiritual head. Therefore it would be forcing the conscience to make it obligatory. It was not for him to inquire what foundation there was for this difficulty, but it did really exist. By the canon it was already a duty, and their act would not make it more so. To "request" was quite as much as they could do. He denied that the committee's present action was in consequence of new light thrown on the subject in last night's debate, and earnestly deprecated the mutual imputation of uncharitable motives or unfair means.

Mr. J. A. Hamilton indulged in a strain of remark toward the last speaker, for which the chair called him to order. He then animadverted upon the language which "the gentleman from Albany" had used in speaking of the Rector of St. George's the night before, whereupon

The Rev. Dr. Tyng professed that he himself had forgotten the language in question and hoped that his friends would also.

The Rev. J. M. Forbes, in regard to the remarks of the lay delegate from St. Mark's, allowed that he found himself in a dilemma, but from a desire of peace had made the concession which the resolution embodied. In such a case he did not conceive the Hon. gentleman would press the point. Something must be yielded on any line of action in so anomalous a case by both sides. For himself, he could not make a parochial return to any but his diocesan, there were conscientious scruples in the way which could not be set aside. He hoped the resolution would pass.

Mr. Duer still thought there could be no alternative;—if the Bishop still is our head, the reports must be made to him; if they are not made to him, it is because he has no right to claim such authority. But the report goes on the assumption that the Diocese is not vacant, and since it decides this so positively, it was not in his power to free the Rev. gentleman or the committee from their dilemma.

Mr. Forbes felt obliged, in reply to something which had fallen from the Hon. member, to vindicate the clergy from the charge of being unwarrantably conscientious. Their lives led to a keener apprehension of spiritual relations than those did which were busied in temporalities and technical disputations. There was besides a wide difference between this point and the others which the committee had tried to settle; they were points of discipline, conventional arrangement, legislative enactment,—the relations between a Bishop and his clergy were unlike in origin and duties. In the former class he was willing to make concessions, in the latter he could not.

After some further conversation a motion was made to lay the subject on the table, and by the rules thus admitting no debate, it was done.

The Rev. G. T. Bedell rose to inquire what way he should take to lay his report before the President. He had been told that when laid on the President's table, the President took no notice of them. He would thank the Secretary to give him information.

The Secretary said that he was as much in doubt on the matter as his rev. brother. They might be sent through the post-office.

The President here interposed. He had no objections to parochial reports being handed to him, but was not prepared to say what course he should take in regard to them. The gentleman must follow his own inclinations; he was unable to promise anything definite.

The further consideration of the resolutions appended to the report of the Committee of Twenty was now called for, the immediate question being on Judge Duer's amendment to Judge Oakley's substitute, by which the Diocese was proposed to be placed under the supervision of the Bishop of ——.

The Rev. Francis Vinton addressed the Convention. He claimed to be entirely free from all connection with any party; he had attended no meetings of the clergy prior to the Convention, and his sentiments were fully his own. He had been led in forming them to decide differently from many with whom he had been used to act. He was then no partisan and committed to no set of opinions or line of conduct, but at liberty to speak and vote as would best conduce to the glory of God and the good of the Church. What he was about to say would differ he thought from anything yet advanced, and he claimed the indulgence of the Convention while for the first time in his life he addressed an assembly not in his official character as a minister. The dilemma in which the rector of St. Luke's had found himself placed did not embrace him; he had not voted to sanction the proceedings of the Standing Committee as canonical, for in his opinion they were not. He was called on to say that the Episcopate in this diocese is vacant and to fill such vacancy. This he understood to be the purport of the substitute before the House. Now to this he could not agree. The rector of St. George's had favored them with individual expressions of opinion from various bishops, but to these he owed no submission—it was to those bishops acting together in a body, to their opinion duly expressed, that he owed allegiance. What then had this body decided? He would read from the sentence of the late Court, a paper for which he claimed full authority. The sentence was, "Suspension from the office of bishop in the Church of God, and from the exercise of the sacred ministry." The Court of Bishops then had suspended Bishop Onderdonk from the *exercise* of his functions in the diocese; they had not removed him; they had even refused to do that. Deposition is one thing—this they had declined to inflict; suspension is another, and by the suspension inflicted Bishop O. was only debarred the exercise of those functions which appertain to the office. The office was not by the sentence taken from him; had the sentence been deposition it would have been; but he must reiterate that deposition and suspension being distinct punishments the consequences could not be the same. Therefore the Episcopate of this diocese is not vacant, it is still filled, and that by the sentence of the highest Court in our Church. To the bishops of the Church he yielded the most implicit obedience; he looked to their united decisions for spiritual guidance, and considered their voice as it were the voice of God. We have a bishop, suspended not deposed; for this reason he could not approve of the course of the Standing Committee in the abstract, though heartily willing to acknowledge that their proceedings had been dictated by the single desire to provide for the trying position of the Church. But it had been argued in some quarters, he continued, that the bishop should resign—that this step would surely bring peace to the Church and a deliverance from its evil case, that waiving the question of guilt or innocence, of the validity or invalidity of the sentence, it was in the power of the Convention to call on him to do that voluntarily by which all hazardous action would be avoided. But if the view which he had been setting forth was correct, it followed clearly that it was not in the bishop's power to resign. If he is suspended from the exercise of all his official functions how could he undertake that which is certainly one of them. Such resignation would be a *ministerial* act—an act expressly forbidden. Besides, such a resignation would not be complete: there is no one for him to resign to. The House of Bishops is not in session; till it is there is no one to receive a resignation. It would be a nullity. The Church has no higher power to appeal to in such cases;—in the Army or Navy there is an authority above the Court to which an officer may appeal for explanation, reviewal or alteration of sentence, but in this Church the Court is itself the highest authority, and to this same body of men at their next session can the only appeal be made. Till then there is no body to which either to appeal or resign. The present position of the Church was surely a painful one. It was deprived in a sense of its bishop, and a bishop was essential to the Church of God. But she was not defunct; she could not die; the light may be gone out, still the candlestick is not removed. Our bishop cannot act nor can we act for him, but still he is our head. Although the Church is so unhappily deprived, it still may be for our good, as are all the chastisements of Providence. We have nothing to do but submit with humiliation to the trial; acknowledge that our sins, our remissness in the work which God has given us to do, have been the cause of so grievous a visitation, and wait patiently till in his good time he shall deliver us.

Mr. Russel, a delegate from Ulster county, next took the floor. His comparison of himself to David and some body unknown to Goliath, though not very reverent, were perhaps more humorous from being made in all gravity. Like the Psalmist he had come down to this Convention to see who was the uncircumcised Philistine that defied the armies of the living God. He was not versed in legal questions, he looked merely at the Constitution and Canons as a common sense man would, he represented the common sense of the canons. Could tell the difference between fire and water and sheep and goats. Had as much right to refer to the armies of Israel as other gentlemen to the Army of the United States. He believed the diocese to be vacant, but having heard that the diocese might by a strong vote declare Bishop Onderdonk competent to act at once as Bishop, he would move an amendment to the substitute to that effect, viz., that all the functions of the Episcopate be restored to Bishop B. T. Onderdonk notwithstanding the sentence of the Court of Bishops. He would not vote for it himself, but thought there were those who would.

The Hon. James Monroe seconded the resolution. He wanted to test in some direct way the morality of the Convention.

Judge Oakley considered it utterly unprecedented and disorderly for one to make a motion which he was not meaning to support himself. He submitted that Mr. Russel was all astray in this matter.

Judge Duer took the same view as to the point of order, and though willing to have a direct vote taken, called on the gentleman to withdraw his resolution.

Other members expressed the same views, and the resolution was withdrawn.

The Rev. William Barlow deemed the real question before the Convention, and the only one which there was any real necessity of deciding, to be whether Bishop Onderdonk is still our diocesan. He would answer in the negative, although he would like very much to hear some arguments from the other side in affirmation of that proposition. But they were apparently unwilling to argue on it: he had heard but one, and concluded they were willing to let it pass in silence. For his part he deemed the notion that a Bishop is still Bishop while suspended, an enormous one. It was not fitting the condition of a Protestant Church, but had its origin in the corruptions of the Church of Rome. We were not to be trammeled by reference to her canons and usages. She is the mystical Babylon and Egypt, and her laws shall not be allowed to regulate our proceedings. Neither did he grant that we were under any necessity of following the statute law of England. The Church there was so closely connected with the State that her precedents would be an unsafe guide for us. If we followed her in one thing we might in a thousand and one. There have been cases there where Bishops suspended retained their Bishoprics: here suspension is absolute. If they claimed to be founded on Scripture, he would go to Scripture for himself. In it he found a canon which both for antiquity and authorship was superior to any later one. It was framed by St. Paul: "a Bishop should be blameless." Would St. Paul, having suspended Timothy from the Bishopric of Ephesus, say to him you are still Bishop of Ephesus, though suspended. He denied that the sins of the Diocese had brought this upon it: it was absurd to talk in this way. The Majority Report he looked on as completely tying the hands of the Convention so far as the Bishop was concerned.

The Rev. Charles Jones had come to the Convention with no obligation to party. He had attended none of the meetings which he understood had been held: his vote was perfectly free. None of the arguments which he had heard in favor of the idea that suspension creates a vacancy were satisfactory to his mind. All was assumption; if he could hear any thing more valid from the Hon. member from St. Thomas's he would give it earnest attention, but he had advanced nothing as yet which would outweigh the recommendation of the committee. The canon alluded to last night was not a declarative act on the part of the House of Bishops, it was an attempt at fresh legislation. It had been contended that we were not to regard precedents in English Church history:—is not our country as independent of England as we are of her Church and yet we find our whole legal system assuming such reference. We cannot do without law and precedent of some kind. He was pained at some of the remarks which had been used towards the Diocesan now suspended: they were bound to respect him in his afflictions and to give him their sympathy.

The Rev. Benjamin I. Haight (Secretary) could not support the substitute for it was bottomed on what he did not conceive to be a fact, viz. that the diocese is without a Bishop. He would grant it to be so in a technical sense, but the mover of the substitute and its friends went further; they contended for a real vacancy. But if this were so when was it decided? The consecration had been officially published, so had the late suspension, but when was there any notice of the diocese being vacant? The question would come one day before the only tribunal competent to decide it, meanwhile we cannot touch it. The canon on which the House of Bishops passed had been often referred to, as showing that in their opinion the sentence of suspension voided jurisdiction. But he must say that he did not consider it binding on him, the House of Bishops alone were not sufficient to pass a canon and their expression of opinion was not enough to bind him as a presbyter. As an individual he yielded them all respect, as a presbyter he had the duties and rights of his order to respect and uphold. The Constitution had provided how they were to be guided, by canons namely, regularly framed. The opinions of the House of Bishops should not be thought binding equally with canons. He could not when he looked to the past consent to this. The usurpations of the Church of Rome originated in the undue weight attached to the opinions of Bishops. He appealed to the clergy to resist every such attempt. The Church was no aristocracy or oligarchy. Nor was it, he would not say a democracy, but a mobocracy. The Bishops are its fathers. He would not consent that the rights of the brethren the priests and people should ever by the remotest danger be menaced. In the early Church, in the first Council, that at Jerusalem under St. James, the priests were called in to aid in the deliberations. So it had always been, so our Constitution had provided, he would have it so maintained. The diocese he must contend was not vacant, in this he agreed with the admirable letter of the Bishop of New Jersey to the Standing Committee which had been read on Thursday. If declared so by proper authority he would submit cheerfully. But till then he must resist any action in that direction. He had listened the night before with deep interest to the remarks of the Rev. Rector of Grace Church. That Church was one of great claims on him. He had been born and baptized in that parish, had there made his first communion, and had there by the present stricken Diocesan been admitted to holy orders. He had in it listened to the preaching of a Bowen and a Montgomery, imbibing principles which he trusted would go with him to the grave. He had often there listened to its present pastor, his admirable friend, to whose intercourse and friendship he was under many and great obligations. But he must confess his surprise at some of the remarks which he had heard from him. They seemed to impute to the majority the aiding and apologizing for crime and immorality. Such an imputation he must of course disclaim, and so would doubtless any one who should follow him in debate. It was calculated to place them in an unfair light. He regretted that such constant reference should be made to the suspended Bishop. The debate might surely be carried on without so many personal allusions of such a nature, for even if the Bishop were guilty in the opinion of all, the canonical question would still be under the same difficulties. He would define his position as the one which he had always occupied, and would call upon every one who agreed with him in loving the name of Hobart to take their stand with him. Many had disclaimed party influences, others had warned against them. To these he would say that the danger was equally great on both sides. Many in that Convention differed from him, but he did not therefore question their sincerity, nor withhold from them his esteem. It had been so particularly with one whom they missed that day, and as it had been with the venerable Dr. Milnor he would have it with all. He would have all lay aside party prejudice, and discuss in kindness and conciliation the question before them. They had never before had such a Convention, in all probability they would never see another such, let those then who remember the example of Hobart act firmly on the principles in which he lived and died.

The Rev. William Richmond had asked himself the question, What will you do as to the diocese of New York? He had been able to answer only in one way,—we cannot go on without making the diocese vacant. In his opinion the Convention was at liberty to elect a bishop. The Standing Committee had by their action assumed the ecclesiastical authority of the diocese, and so proclaimed that there was no bishop. We have already sanctioned their actions.

Mr. Hill, delegate from St. ——— Church, Albany, rose and declared that he could accept the Report of the Committee as a compromise, as a token of peace. The whole question is a legal one; the Convention had members fully able to examine it; for himself he was no lawyer nor the son of a lawyer, and could not examine it. But he understood the Report to mean that Bishop Onderdonk is our Bishop in such a sense that no one can be ordained in his place. He claimed to know the sentiment of the country, and that resumption could never take place. Were the Bishop to make a visitation now he would never desire to make another. He urged the Report as a compromise, and urged all sides to accept it.

(*To be concluded in our next.*)

REPORT

Of the Majority of the Special Committee of Twenty on the State of the Diocese; submitted by the Hon. John C. Spencer, Sept. 26th, and printed by order of the House.

The Committee to which was referred the Report of the Trustees of the Episcopate Fund, proceedings of Grace Church, Jamaica, and certain resolutions offered by the delegate from the Church of the Ascension in New York, and which committee was also instructed to take into consideraiion tne state of the Diocese, and report what measures, if any, it is necessary for the Convention to adopt at this time, respectfully report:

The report of the Trustees of the Episcopate Fund presents two distinct subjects for the action of the Convention. One of them, which the committee propose to consider first, relates to the act of incorporation of the Trustees, which passed the Legislature of this State at the late session, and a copy of which is submitted by them. The act appears to be well adapted to the object, and the committee recommend to this Convention to accept the same, and to direct the transfer of the funds in the hands of the Trustees to the Corporation created by the act. A resolution for that purpose is submitted.

The other subject, referred to by the Trustees, is the disposition of the income of the disposable fund in their hands, which has accrued since the 3d of January last, amounting to $17o6 79, and the payment of which they have withheld from Bishop Onderdynk, in consequence of the sentence of suspension pronounced by the Court of Bishops. As the application of the income of this fund forms a part of the system of measures recommended by your committee, the disposition which they propose to make of it will appear in a subsequent part of this report.

Connected with this report is a fact which is inferable from the present report of the Trustees of the Episcopate fund, as well as those which have been made for the last three or four years, which is, that the pledge given by the Convention of this Diocese in 1836, and renewed in 1838, and again re-affirmed in 1844, that the income arising from a principal sum of $90,000 should be applied to the support of the Bishop, has not been fulfilled. The committee have not had time to make the necessary examinations which would enable them to state with accuracy the exact amount of these arrears, but it is believed they have exceeded eight hundred dollars each year for the last four or five years. There is no difficulty in ascertaining the precise amount, time only being necessary to compare the reports of the Trustees. The committee are unanimously and decidedly of the opinion that the arrears should without delay be made up to Bishop Onderdonk, upon the principle that he was entitled to the full income of $90,000, irrespective of donations or provisions from other sources, at the rate of seven per centum per annum to the 3d day of January, 1845, and they herewith report a resolution instructing the Trustees of the Episcopate Fund accordingly.

According to the instructions of the Convention, the committee have taken into consideration the state of the diocese. They and the whole diocese now practically and mournfully realize the solemn truth of the maxim, that there can be no church without a bishop. The churches, societies and individuals of our communion are daily suffering for want of Episcopal acts. Our children cannot be confirmed, our edifices cannot be consecrated, ministers cannot be instituted and settled, clergymen cannot be ordained,—in fine, the flock is without a shepherd,—a condition of disaster and peril which no words can magnify. Every day during which this condition is allowed to exist, increases and multiplies the embarrassments and difficulties of the diocese. Our numbers, it is apprehended, instead of increasing, as of late years, will rapidly diminish, from the desertion of those who are disappointed in finding the order, peace, harmony and efficiency which they had expected in our communion. Very obvious, then, does your committee conceive to be the duty of the Convention to provide all the relief in its power for this unhappy state of things as soon as possible. It is very true, that under our constitution and canons, the legitimate powers of the constitution to provide a remedy are very few, and temporary; and that ultimate and permanent relief can only be found in the action of the General Convention of the Church. Yet it is very important that whatever powers we possess should be promptly and vigorously exerted, not only to satisfy the wants and expectations of the members of our communion, but to vindicate our system of ecclesiastical government, by showing that it is equal to any emergency that can arise.

The measures of relief which the Committee recommend to the Convention, are the following. In the first place, the expression of an opinion that the proceedings of the Standing Committee, in obtaining from other bishops acts of Episcopal authority for this Diocese, were justified by the canons of the Church and were highly commendable: that the committee should continue in its own name and authority to provide for the wants of the Diocese, so long as the present state of things continues, by inviting the performance of such Episcopal acts as may be necessary within the Diocese, or for it, by bishops of the Church, and that the expenses of such services should be defrayed out of the income of the Episcopal Fund. And to strengthen the Standing Committee and make it more clearly their duty to act in the manner proposed, in the existing emergency, by certain amendments to the 10th of our Diocesan canons.

By these means, it is hoped our immediate and most pressing wants can be supplied temporarily, by other bishops of the Church. But as already remarked, the final and permanent remedy must come from the General Convention, and that which your committee consider the most speedy, the most efficient, and the most in harmony with our institutions, consists in obtaining the enactment of such canons, by the General Convention, as are adapted to the case of a suspended bishop, and which will allow the election of another with full Episcopal authority. It will doubtless be competent to the General Convention to devise other means of relief, without giving them a retrospective or *ex post facto* operation. But nothing has suggested itself to your committee more free from objections, or more decided and effectual, or better calculated to tranquilize the Diocese than the certainty of its being supplied by an assistant bishop of its own choice, at a period not remote. The two years which must elapse before this remedy can be applied, so far from being objectionable in the view of your committee, is rather an argument in its favor, as it affords an opportunity for whatever of excitement that may have existed, to subside,—for alienations to be reconciled, for calm and deliberate consideration, and for a harmonious and happy choice.

The other means of relief which have been submitted to the consideration of the committee, were those contained in the proceedings of Grace Church, Jamaica, declaring that a resignation by Bishop Onderdonk, could alone restore the diocese to its late prosperous and united condition; and that, in the event of such resignation, an adequate provision should be made for his future support. This proposition has appeared objectionable to your committee in both its branches. The Convention has no fund at its disposal which it could lawfully apply to the support of any individual. The income of the Episcopate fund is sacred to the purposes of the Episcopacy, and could be applied only to the support of one who had the legal character of a Bishop. The other branch of the proposition, which contemplates the official application of this Convention to an officer of the diocese to surrender his office, independent of other objections, would seem to be wholly beyond the competency of the body, and a violation of all the usages of similar public bodies in this country; besides indicating, in the opinion of your committee, a want of proper dignity and self-respect, in soliciting as a favor, what an individual may either grant or refuse. When legislative bodies speak, it should be only in the language of authority.

Another means of relief, similar in its character, and having in view the same object, viz., the resignation of Bishop Onderdonk, was contained in the resolutions offered by the delegate from the Church of the Ascension, New York, which proposed to declare the conviction of this Convention, "that Bishop Onderdonk can never perform Episcopal functions in this diocese with any prospect of usefulness to the Church." The only object of such a declaration must be, by the statement of such a fact to appeal to the conscience of Bishop Onderdonk, and thus urge him to a resignation. It is therefore liable to the objection stated in reference to the resolution of Grace Church, Jamaica.

For the reasons stated, as well as others that will occur, your committee recommend that the resolution of the delegate from the Church of the Ascension, and that of Grace Church, Jamaica, be laid upon the table, not being within the legitimate sphere of action of this Convention.

The only remaining topic which has occupied the attention of your committee, is the condition of Bishop Onderdonk. Your committee believe that, although suspended, he is yet Bishop of the Diocese, so that no other Bishop can be elected in his place, and they have concurred in recommending to the Convention a resolution to that effect, and another declaring the respect which should be paid to the sentence of the Court of Bishops. Believing him to be our Bishop, and to form a part of the Episcopate, and therefore within the objects for which the Episcopate Trust Fund was created, the committee recommend the payment to him, annually, of an income not more than adequate to his support.

In concluding this report upon the various and somewhat delicate and complicated subjects before them, the committee would observe that they have not sought, and have not expected, to satisfy the extreme views or wishes of any. They were quite aware of the great differences of opinion which prevail, and their sincere object has been to devise and recommend a course which should commend itself to the calm and considerate who had in no way become compromitted, either in their feelings or opinions by the agitations which have existed, which should avoid all crimination or recrimination, and all occasion for either, which should provide finally and effectually so far as this Convention has the power at least, for the present as well as for the future wants of this Diocese, which we fondly hope will give peace and quiet to our Church, and enable its members to rally their energies in its support, and in the maintenance of its charities and institutions: so that by the blessing of its Divine Head, we may be united and happy.

J. C. Spencer,
S. Jones,
William Berrian,
R. Sherwood,
John Brown,
John Murray Forbes,
Kendrick Metcalf,
Edward Y. Higbee,
W. Ingraham Kip,
Martin Lee,
Abel T. Anderson,
J. Burnet,
Wm. H. Harison,
Cyrus Curtiss.

1. (*Episcopate Fund, Trustees, &c.*)

Resolved, That this Convention accept the act of incorporation passed by the Legislature of this State at its last session, entitled, "An act to incorporate the Trustees for the management and care of the Fund for the support of the Episcopate for the Diocese of New York," passed May 14, 1845, by a two-third vote.

Resolved, That the present Trustees of the Episcopate Fund be authorized and directed to transfer all the funds in their hands, both principal and interest, and all securities and other papers relating to the said funds, to the Trustees named in the said act of incorporation by their corporate name, to be received, had and held by them, in their corporate character.

2. (*Payment of Arrears to Bishop Onderdonk.*)

Resolved, That the Trustees of the Episcopate Fund be, and they are, hereby authorized and directed to settle with the Rt. Rev. B. T. Onderdonk, for the arrears of salary due him, as Bishop of this Diocese, according to the engagements of the Convention in 1836, and renewed in 1838, and again confirmed in 1844, upon the principle that he was entitled to the income of $90,000 at the rate of 7 per cent. per annum, to the 3d day of January, 1845, and to pay him the amount of the said arrears so ascertained, without reference to any payments other than those made by the Trustees of the said fund, out of any moneys in their hands.

3. (*Standing Committee—its power and duties.*)

Resolved, That, in the circumstances caused by the suspension of the Right Rev. B. T. Onderdonk, as Bishop of this Diocese, the proceedings of the Standing Committee, in inviting Bishops of other Dioceses to perform Episcopal acts for this Diocese, were justified by the canons of the Church and the exigency of the occasion, and were highly commendable: and that until effectual and permanent provisions be made for the supply of Episcopal services, the Standing Committee should continue, in its own name and authority, to invite the performance of such Episcopal acts, for or within the Diocese, as may be necessary, by Bishops of this Church, and that the expenses of such services shall be paid out of the income of the Episcopal Fund.

That to remove all doubts as to the duty of the Standing Committee under the canons of this Diocese, to provide for the performance of those Episcopal acts, without which a Church cannot be maintained—

Resolved, That the second section of the Xth canon of this Diocese be amended as follows:

1st. By inserting after the words "in case of a vacancy in the Episcopate," in the first line, the following, "of the inability, disability, or absence from the Diocese of the Bishop."

2d. By adding the following at the end of the said section:

And in all cases where, in the opinion of the Standing Committee, acts of the Episcopal office are necessary, for or within this Diocese, during a vacancy in the Episcopate, or during the inability, disability or absence from the Diocese, of the Bishop, the Standing Committee shall invite a Bishop of this Church to perform such acts, the expense of which will be provided for by the Convention of the Diocese.

4. (*Assistant Bishop.*)

This Convention being deeply sensible of the hazardous condition of the Diocese, and of the absolute necessity of some effectual and permanent provision being made for the performance of Episcopal acts therein.

Resolved, That the Delegates from this Diocese in the General Convention, be desired to use all proper efforts to obtain the enactment of such Canons by the General Convention as are adapted to the case of a suspended Bishop in any Diocese, and will allow the election of another, with full Episcopal authority in himself, and in no way dependent on the Bishop during his suspension.

5. (*Bishop Onderdonk, &c.*)

Resolved, As the opinion of the Convention, that the sentence of suspension pronounced by the Court of Bishops upon the Right Rev. Benjamin T. Onderdonk is to be deemed and taken as valid until declared otherwise by some competent tribunal, and should be respected and regarded accordingly.

That although the said Right Rev. B. T. Onderdonk is, during the continuance of the sentence of suspension disqualified for the performance of every act of Episcopal authority, yet that he is in fact and in law the Bishop of this Diocese, so that no Bishop could be ordained in his place. That the fund set apart by the resolutions of this Convention, of 1838, for the support of the Episcopate in this diocese, is a trust fund, applicable only to the support of the Episcopal office, and that so long as that office is filled, the incumbent has a just claim upon the income of said fund for his reasonable support.

That, as under present circumstances the said Right Rev. B. T. Onderdonk will not be exposed to many of the expenses attending the Episcopate, and as a portion of the said income will necessarily be required to defray the future expenses consequent upon the performance of Episcopal acts in this Diocese, it is reasonable and just that such portion should be reserved for those purposes, as being strictly within the objects of the Trust. And the Trustees of the Episcopate Fund are therefore directed to pay over to the said Right Rev. B. T. Onderdonk, out of the income of the said fund, (excepting the portion thereof set apart for accumulation,) the sum of two thousand five hundred dollars, to commence from the 3d of January, 1845, annually, until otherwise directed by the Convention of the Diocese of New York:

And that out of the residue of the said income, the said Trustees pay, on the order of the Standing Committee, the amount of all expenses attending the performance of Episcopal acts in this Diocese by Bishops who shall be invited by them to perform the same.

REPORT

Of the Minority of said Committee, submitted by the Rev. Henry J Whitehouse, D. D., at the same time, and printed by order of the House.

The undersigned, a minority of the Committee to whom was referred the several papers relating to the case of the Right Rev. B. T. Onderdonk, dissent so entirely from many of the views expressed and the measures recommended by the majority, that they are constrained to ask the indulgence of presenting their separate views.

Without attempting to express at length their objections to the course suggested for the action of the Convention by the said Committee, the minority would briefly state that they felt unwilling even in the form of a mere truism, to affirm any thing on the validity of the sentence of the Court, or the possible relation of it to any other tribunal for reversion or affirmation.

The minority were also unwilling to affirm that the Rt. Rev. B. T. Onderdonk (whatever may be their individual opinion) is the existent Bishop of this Diocese.

The minority were unanimously and earnestly of opinion, that all arrears of the salary of the Right Rev. Bishop Onderdonk up to January 3, 1845, should be at once faithfully paid, according to the pledge of the Convention, allowing to the Diocesan, for the time being, the interest of the principal sum of $90,000. They also hold that from some source or other, the Church of this diocese should make honorable provision for the comfortable maintenance of the Bishop, in the event of his retiring from office. But they were unwilling to recommend that any part of the Episcopal fund, (hitherto appropriated,) should be alienated from the Rt. Rev. B. T. Onderdonk, if he be, and so long as he continues to be the actual Bishop of this diocese, or, that if he be *not* so, that any arbitrary portion of the income of that trust should be diverted from its specific object—the support of the Episcopate of this diocese. And further, that in no form, and on no grounds could they join in recommending alterations of the canons, instruction of delegates, or any measures having for their object the procuring of an Assistant or Suffragan Bishop for this diocase.

Thus recording their dissent from the whole tenor of the plan proposed by the majority—the minority are bound briefly to express their own views.

On all the questions involved in the several resolutions of the report just read, the minority consider that the differences of opinion are too great in this Convention to allow the suggestion of any action which can be expected to unite a sufficient number for an authoritative result.

But the minority do believe that there is a conviction in the hearts of the larger portion of this Convention, that the voluntary resignation of the Bishop, would conduce to the peace, purity and influence of the Church, the best interests and dignity of the suspended Bishop.

They feel assured that no power exists in this body, directly or indirectly, to *require* such a resignation—but that as the representatives of the Church, regarding with fidelity its sacred trusts,—in a spirit which has ever been loyal and true to its diocesan, and appreciating that there may be in his breast the most painful struggle between the desire of his heart for retirement, and the duty he owes to the office with which he has been invested, it is competent for this Convention to express with just grief in heartfelt sympathy with the suspended Bishop its deepest regret for this fatal sundering of the ties that have bound them to him, their solemn conviction that the effect of the late trial, and the sentence has been, is, and will continue to be such as to render injurious to the Church in this diocese, any resumption of the office of its Bishop, and the sacred functions thereto pertaining, under any probable condition of the removal of the sentence, or his own personal contrition and devout life.

We feel that such sentiments tenderly expressed by a body in whose affection, support and still continued interest, the Bishop has every reason to confide, will have on his mind their influence, and contribute to guide to a course of action in which he will indeed act independently; and in view of his weighty personal responsibilities—but he will be aided in determining what sacrifice "the edifying and well governing of the Church may demand from him, and in what attitude he can best hope to show forth" for the future "an example of good works unto others, that the adversary may be ashamed, having nothing to say against him."

Most respectfully the minority beg leave to present these views in a resolution, for the action of this Convention.

Resolved, That this Convention with bitter sorrow for the exigency which renders necessary the expression of such convictions, and in full recognition of the independent responsibility of the Bishop, for any course of action he may see fit to adopt; do hereby express their solemn belief, that the effect of the trial and sentence of the Rt. Rev. Bishop Onderdonk has been, is, and will continue to be such as to render injurious to the Church in this Diocese, any resumption of the office of its Bishop, and the sacred functions thereto pertaining, under any future probable condition of the removal of the sentence, or his own personal contrition and devout life.

HENRY J. WHITEHOUSE,
JOHN A. KING,
J. A. CONSTANT,
THOS. HOUSE TAYLOR,
JOHN S. STONE,
L. BRADISH.

PROCEEDINGS OF THE STANDING COMMITTEE OF THE DIOCESE OF PENNSYVANIA.

July 9th.—Mr. Joel Rudderow was received as a candidate for Holy Orders.

July 12th.—Mr. Benjamin I. Douglas was received as a candidate for Holy Orders.

Sept. 2d.—Letters Dimissory to the Diocese of New York, were granted in favor of the Rev. Joshua Weaver, and the Rev. Albert W. Duy.

Also to the Diocese of Maryland, in favor of the Rev. L. W. Crumpton.

The Rev. Edwin Mendenhall was recommended for Priests' Orders.

Sept. 19th.—Mr. Francis C. Clements was received as a candidate for Holy Orders.

The Rev. Samuel Cowell was recommended for Priests' Orders.

Mr. Robert Bakewell was received as a candidate for Holy Orders.

Letters Dimissory to the Diocese of Toronto, Canada West, were granted in favor of the Rev. Donald Fraser. THOS. M. CLARK, Sec'y.

CHINA MISSION.—The Rev. George Boyd, D. D., has kindly furnished us with the following interesting intelligence. The wife of the Rev. Mr. Graham is the daughter f Dr. Boyd.

"Bishop Boon and the mission family arrived in China on the 14th of April last, all in good health. Letters have behn received from members of the family of as late a date as the 5th of June. Amoy is not to be the seat of the mission, but Shaugha, about 800 miles north of Macao, and 500 miles north of Amoy. Shaughai is the northernmost city open to Europeans or Americans, in Lat. 30, N. Bishop Boon and wife and son, Misses Jones and Morse were already embarked for Shaughai, on the 5th of June. Rev. Mr. Wood and wife, with Miss Gillet were at Hong Hong. Rev. Mr. Graham and his wife were at Macao, awaiting an opportunity to follow the Bishop to their place of destination."—*Ban.*

The Churchman.

New York: Saturday, October 4, 1845.

We devote the greater part of our columns to-day to an account of what was said and done in Convention. In this statement we have endeavored to be brief and impartial; and we trust it will be found that we have given as fair a statement as possible and sufficiently full to let each speaker's position be distinctly seen. More than this our limits would not allow.

For some time previous to the Convention we had endeavored to direct attention to what we supposed would be the two points of assault by the Low Church party. The assault has been made precisely as we expected; feebly on the point of a vacancy, vigorously and in manifold forms on the point of resignation. On both points the assault has been futile; and it is now settled 1. that the Diocese acknowledges the Episcopate to be filled, and 2. that it leaves the question of resignation where of right it belongs, to the free and unbiassed judgment of the Bishop himself.

Thus impatience is restrained; revolutionary and radical movements are staid; the Diocese is safe, and the way is opened for an orderly escape from the evils into which we have been thrown by the sentence of the late Episcopal Court.

What is that way?

In connexion with this question the distinctive feature of the Majority Report of the Committee of Twenty—we mean the feature which looks to an Assistant Bishop—deserves to be well considered. In many points of view this measure is desirable; and we have no objection to it provided it may be brought about—as possibly it may—consistently with the rights and dignity of the Diocese. There is, however, a prior question to be considered. In due time we will fully explain our meaning. At present we will only say, that without interfering with the distinctive feature of the Majority Report, we intend to press again and again, in every form and with all the clearness and force at our command, THE POINT which has from the first appeared to us to be the proper rallying ground for the sound portion of the Diocese, the importance of which we feel assured will, in proportion as it is considered, be more and more distinctly perceived and acknowledged, and on which, when the proper time comes, the Diocese, we hope, will be prepared to take their stand and to speak in the tone of respectful and dignified remonstrance. We did not expect that this Convention would do more than maintain negative ground. This, God be praised, it has done. The way is now opened for the next Convention to take affirmative ground. Let us be prepared for it.

In what we have said we do not contemplate any act on the part of the Diocese urging the Bishop to resume his official duties. From the first we have disclaimed this course, and we hope the repeated and unequivocal disclaimers of the same course in the late Convention have effectually removed the apprehension from the minds of all to whom it was unwelcome.

We are deeply indebted as to other of our lay friends so especially at this juncture to the Hon. J. C. SPENCER for his efficient cooperation in fending off all hostile action and securing for us the ground on which we now stand. The action of the Convention providing for the administration of the Diocese no more touches the question of vacancy than did the action of the Standing Committee. All the efforts of the Low Church party to give this turn to it will prove to be nugatory. Whether it has changed the relation of the Standing Committee to other bishops who have hitherto declined to acknowledge their administrative authority, is for the bishops themselves to judge. We trust it will be the means of relieving the pressure which is felt by the want of Episcopal services. Anyhow it will show that the Convention now as well as the Standing Committee before have done the best they could towards so desirable a result.

The debates of the Convention present a fertile theme of comment. We have room, however, only to express our admiration of the two noble bursts of genuine eloquence from the Rev. Prof. Parks and the Rev. Mr. Southard, the latter of whom has given promise of an eminence which we hope he may live to realize. To expose the fallacy by which the High Church party has been invidiously exhibited as the upholders of vice and immorality would be a painful and certainly a needless task. We only regret that in this inconsiderate attempt the Episcopal Recorder and the Presbyterian should have found imitators among those whose names we *have* been used to pronounce with respect. The speech of Dr. Whitehouse, however, was a candid, forcible and unexceptionable exposition of the ground which he maintained.

Throughout the Convention we have been a patient observer and listener, and all that we have seen and heard has deepened the convictions of the strength and rectitude of the position which we have taken, and to which by God's grace we mean to adhere. We have also had opportunities to confer with many of our clerical and lay brethren from the country in regard to the feeling in their parishes toward the Bishop, and the conclusion to which we have been brought entirely coincides with the opinion expressed to us by a quiet and thoughtful clergyman of the interior, that could a direct vote have been taken on the question of the Bishop's guilt or innocence the result would have been such as to astound the Convention. While the shallow brook babbles, still water runs deep. The fact we apprehend will be more and more apparent that the finding in the late Court has not approved itself to the judgment and conscience of the sounder portion of the Diocese. We are thankful that our hopes have been more than realized. We congratulate the Diocese on having passed with safety a perilous juncture. We beseech the friends of law and order and justice to stand firm and be prepared to follow out their convictions of duty unto the end.

Clerical Changes.

The Rev. Frederick J. Goodwin has accepted an unanimous call from the parish and vestry of Christ church, Middletown, to the rectorship of the same.

The Rev. B. P. Talbot has been unanimously chosen minister of St. James's church, Woonsocket, R. I., and requests that all papers and letters for him may be directed accordingly.

The Rev. William W. Spear has resigned the rectorship of St. Luke's church, Philadelphia, which he has held since its consecration in 1840.

Rev. E. B. McGuire having resigned his charge in Greenville county, and removed to Hanover county, requests that all letters and papers designed for him be directed to "Old Church," Hanover co., Virginia.

For the Churchman.

Wednesday, 1st *Oct.*, 1845.

Mr. Editor,—In reading the proceedings of the late Diocesan Convention, as published in the daily papers, I was very much surprised to find my name mentioned as having been voted for on the ticket for the Missionary Committee. I beg to say, that it was used without my knowledge or consent, and to those who know me, it is hardly necessary to add, that I do *not* sympathise with the gentlemen who supported that ticket. Respectfully, &c.

D. A. CUSHMAN.

To the Editor of the Churchman.

Rev. and Dear Sir,—The Convention of the Diocese of Vermont has just closed its session at Burlington. On the evening before the Convention opened, a sermon was preached on Diocesan Missions by the Rev. Mr. Putnam of Bellows Falls. The object of the preacher appeared to be to set forth the great need of missionary work in Vermont, and to answer such objections as had been made to undertaking it. I was glad to hear him maintain that Diocesan Missions were more primitive, and for that reason, among others, more proper to be relied upon for extending the Church in a feeble diocese than parochial organizations.

The Convention came together on Wednesday morning, Sept. 17th, when the Bishop admitted the Rev. John A. Fitch, of Sheldon, and the Rev. Edward F. Putnam, of Fairfield, Deacons, to the holy order of Priests.

The Convention Sermon was preached by the Rev. Joseph F. Phillips, of Middlebury, upon St. Jude, 3. It was truly a sound and admirable discourse.

At the organization of the Convention, the Rev. Mr. Hoit having declined a re-election, the Rev. Albin K. Putnam was chosen Secretary. The thanks of the Convention were presented to Mr. Hoit for his long and faithful services.

The Bishop's Address was shorter than usual, and, to the great satisfaction of all, he refrained from speaking of the general affairs of the Church abroad in the last year.

The following elections were made:—

For Standing Committee.—Rev. Messrs. Joel Clap, D. D., Joseph F. Phillips, John A. Hicks, Albin K. Putnam, and Samuel B. Bostwick. Two gentlemen who were of the Committee last year were elected and declined, and the two last named were chosen in their place.

For Clerical Delegates to the General Convention.—Rev. Messrs. Joel Clap, D. D., Wm. Henry Hoit, John A. Hicks, and Joseph F. Phillips.

For Lay Delegates.—Messrs. Charles K. Williams, Isaac F. Redfield, Charles Linsley, and Alexander Fleming.

The Missionary Committee consists of the Standing Committee, and Messrs Nahum Parker, Gardner G. Smith, and R. G. Cole. It is understood that this Committee have made a beginning towards what it is hoped will prove an efficient plan of Diocesan Missions.

A Canon was passed about Vacant Parishes, and a revised Constitution and Canons which had been reported to a previous Convention and referred to this for further consideration, were indefinitely postponed, they having proved obnoxious to the Bishop, who has in this diocese the singular privilege of an absolute veto upon the doings of the Convention, and who, it will be recollected, gave the Committee last year a sound trimming for reporting them. Some business was transacted in reference to the Land Agency;—and the Bishop made a communication in favor of using the surplice in the pulpit.

On the whole, this has been a very pleasant Convention for Vermont. There is here a good deal of sound Churchmanship, and we have good reason to hope that the diocese has not yet seen its best days.

Yours respectfully, I. J.

The Church in 1822 and 1845.

The Banner of the Cross furnishes the following statement of the number of Episcopal Clergymen and Bishops in the United States, at the beginning of the above years. Surely we have abundant cause to "thank God and take courage."

	1822.		1845.
Maine	2		8
New Hampshire	4		11
Vermont	7		23
Massachusetts	16		55
Rhode Island	6		26
Connecticut	44		101
New York	82	(divided, 1838,)	192
New Jersey	13		52
Pennsylvania	27		121
Delaware	3		10
Maryland	53		100
Virginia	27		102
North Carolina	9		29
South Carolina	25		50
Ohio	6		56
Georgia	3		19
Kentucky	4		24
Louisiana	1		11
Missouri	1		13
Western New York,	0		106
Mississippi	0		16
Tennessee	0		12
Alabama	0		12
Michigan	0		23
Florida	0		7
Indiana	0		15
Illinois	0		19
Wisconsin	0		10
Iowa	0		4
Arkansas	0		4
Total	333	Total	1,231

Pennsylvania,	Bp. White,	Bp. Potter.
New York,	" Hobart,	" Onderdonk.
Eastern Diocese,	" Griswold,	
Massachusetts,		" Eastburn.
New Hampshire,		" Chase.
Rhode Island,		" Henshaw.
Vermont,		" Hopkins.
Virginia,	Bp. Moore,	" Meade.
		" Johns.
Maryland,	" Kemp,	" Whittingham.
New Jersey,	" Croes,	" Doane.
South Carolina,	" Bowen,	" Gadsden.
Ohio,	" Chase,	" McIlvaine.
Connecticut	" Brownell, (9)	Brownell.
Illinois,		" Chase.
North Carolina,		" Ives.
Kentucky,		" Smith.
Tennessee,		" Otey.
North Western Diocese,		" Kemper.
Michigan,		" McCoskry.
Louisiana,		" Polk.
Western New York,		" De Lancey.
Georgia,		" Elliott.
Delaware,		" Lee.
Alabama,		" Cobbs.
Missouri,		" Hawks.
South Western Diocese,		" Freeman, (26)

Diocese of New Jersey.

AUTUMNAL VISITATION.—The Bishop, by divine permission, will make the Northern Visitation of the diocese in the following order:

St. Matthew's, Jersey City—Sunday, 12 October, (twenty-first after Trinity,) morning, (Confirmation, Communion;)—afternoon, (Catechism.)

St. Paul's, Hoboken—Sunday, 12, evening, (Confirmation;)—Monday, 13, morning, (Catechism, Communion.)

Trinity, Newark—Monday, 13, evening, (Confirmation;—Tuesday, 14, morning, (Catechism, Communion.)

Grace, Newark—Tuesday, 14, afternoon, (Catechism.)

Trinity, Camptown—Tuesday, 14, evening.

Grace, Newark—Wednesday, 15, morning, (Communion.)

Christ, Belleville—Wednesday, 15, evening, (Confirmation;)—Thursday, 16, morning, (Communion.)

St. Mark's, Orange—Thursday, 16, evening, (Catechism, Confirmation;)—Friday, 17, morning, (Communion.)

St. Peter's, Perth Amboy—Friday, 17, evening, (Confirmation;)—Saturday, 18, (St. Luke, Evangelist,) morning, (Catechism, Communion.)

Trinity, Woodbridge—Saturday, 18, afternoon.

St. John's, Elizabethtown—Sunday, 19, (twenty-second after Trinity,) morning, (Communion;)—afternoon, (Catechism;)—evening, (Confirmation.)

St. Peter's, Morristown—Monday, 20, morning, (Communion;)—afternoon, (Catechism;)—evening, (Confirmation.)

Christ, Newton—Tuesday, 21, evening, (Confirmation;)—Wednesday, 22, morning, (Catechism, Communion.)

Christ, Johnsonsburg—Wednesday, 22, afternoon.

St. Luke, Hope—Wednesday, 22, evening, (Confirmation;)—Thursday, 23, morning, (Catechism, Communion.)

St. James's, Knowlton—Thursday, 23, afternoon, (Catechism;)—evening, (Confirmation.)

Zion, Belvidere—Friday, 24, morning, (Catechism, Confirmation, Communion.)

Somerville—Friday, 24, evening.

St. Peter's, Spotswood—Saturday, 25, afternoon, (Catechism;)—evening, (Confirmation;)—Sunday, 26, (twenty-third after Trinity,) morning, (Communion.)

Christ, New Brunswick—Sunday, 26, afternoon, Catechism;)—evening, (Confirmation.)

St. Paul's, Paterson—Monday, 27, morning, (Communion;)—afternoon, (Catechism;)—evening, (Confirmation.)

St. Paul's, Rahway—Tuesday, 28, (St. Simon and St. Jude, Apostles,) morning, (Sermon before the Clergy of the Northern Convocation, Confirmation, Communion, alms at the Offertory for the Episcopal Society of New Jersey for the Promotion of Christian Knowledge and Piety;)—afternoon, (Catechism.)

St. Andrew's Church, Amwell, at Lambertville—Wednesday, 29, evening, (Confirmation.)

St. Thomas's, Alexandria—Thursday, 30, afternoon, (Catechism, Confirmation.)

St. Paul's, Clinton—Thursday, 30, evening, (Confirmation.)

Calvary, Flemington—Friday, 31, morning, (Catechism, Confirmation, Communion.)

From the Banner of the Cross.

Diocese of Pennsylvania.

BISHOP POTTER'S APPOINTMENTS.—The subscriber proposes by divine permission to visit the congregations in Western and Northern Pennsylvania, in the following order, viz:

Erie, Thursday, October 2d, evening; Erie, Friday, 3d, morning; Waterford, Friday, 3d, evening; Meadville, Sunday, 5th; Franklin, Monday, 6th, evening; Mercer, Tuesday, 7th, evening; Butler, Wednesday, 8th, evening; Butler, Thursday, 9th, morning; Kittanning, Friday, 10th, morning; St. Michael's, Friday, 10th, evening; Freeport, Sunday, 12th; Brownsville, Thursday, 16th, ordination; Pittsburg and vicinity, Friday, 17th; Pittsburg, Sunday, 19th; Blairsville, Tuesday, 21st, morning; Hollidaysburg, Wednesday, 22d, morning; Huntingdon, Thursday, 23d, morning, consecration; Lewiston, Friday, 24th.

Other duties may render it necessary to suspend the visitation at this point. If not, it will be continued as follows:—

Bellefonte, Sunday, October, 26th, morning; Phillipsburg, Monday, 27th, evening; Clearfield, Tuesday, 28th, morning; Lockhaven, Thursday, 30th, afternoon; Jersey Shore, Friday, 31st, afternoon; Williamsport, Saturday, November 1st, P. M. and evening; Muncy, Sunday, November 2; Wellsboro', Tuesday, 4th, evening; Wellsboro', Wednesday, 5th, morning; Troy, Thursday, 6th, P. M.; Athens, Friday, 7th, P. M.; Towanda, Saturday, 8th, evening; Towanda, Sunday, November, 9th; Pike, Monday, 10th, P. M.; New Milford, Tuesday, 11th, evening; Montrose, Wednesday, 12th, A. M.; Springville, Thursday, 13th, A. M.; Tunchannock, Friday, 14th, A. M.; Wilkesbarre, Sunday, November 16th; Carbondale, Monday, 17th, evening; Honesdale, Tuesday, 18th, evening; Honesdale, Wednesday, 19th, A. M., ordination; Salem, Wednesday, 19th, evening; Easton, Friday, 21st. ALONZO POTTER.

ORDINATION.—The Right Rev. Bishop Henshaw held an ordinatisn on Sunday last, in St. Mark's church, Warren, when Mr. James Mulchahey, a graduatd of Trinity College, was admitted to the Holy Order of Deacons. Morning Prayer was read by the Rev. David Henshaw, the Candidate was presented by the Rev. Mr. Hathaway, and the sermon preached by the Bishop.—*Witness.*

We learn by an advertisement which has appeared in a St. Louis paper that Kemper College is to be re-opened on Monday, the 6th day of October next, under its former President, the Rev. E. Carter Hutchinson.—*Recorder.*

Calendar.

October.

5. Twentieth Sunday after Trinity.
12. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twenty-second Sunday after Trinity.
26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

November.

1. All Saints.
2. Twenty-fourth Sunday after Trinity.
6. Thanksgiving-Day.—*Unless some other day be appointed by the Civil Authority.*
9. Twenty-fifth Sunday after Trinity.—*On this and the following Sunday the Collects, Epistles, and Gospels for two of the Sundays after the Epiphany are to be read.*
16. Twenty-sixth Sunday after Trinity.
23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. ADVENT-SUNDAY.—St. Andrew the Apostle.

Notices.

Education for the Ministry.

Several Free Scholarships (without stipend) are now vacant, in the gift of the Society for Promoting Religion and Learning, in the following Colleges and Schools, viz:—

Geneva College; Trinity College; Union College; Columbia College Grammar School; Trinity School, New York.

Applicants for the same, will address the subscriber personally or by letter, with satisfactory testimonials from their Rector and Teachers, at No. 8, Columbia College. JOHN McVICKAR,

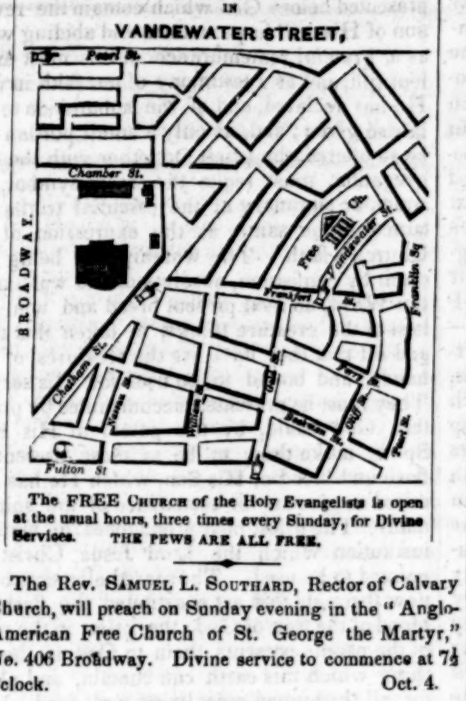
Sept. 27—3t *Chairman of Ed. Com.*

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3½ P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,



The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

The Rev. SAMUEL L. SOUTHARD, Rector of Calvary Church, will preach on Sunday evening in the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway. Divine service to commence at 7½ o'clock. Oct. 4.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

ST. SIMON'S CHURCH, *Houston street, between Putt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
June, 1845. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 24th of September the Treasurer has received the following contributions:

From St Matthew's ch, Litchfield, Ct, half, $6; semi-annual contribution of a friend to Domestic Missions, by the hands of the Rev Dr Upfold of Pittsburgh, Pa, $100; C L P, for Domestic Missions, $3; Master George G Hart of Walden, N Y, $1; Zion ch, Pontiac, Mich, $3; Trinity ch, Fairfield, Ct, per Rev N E Cornwall, $20 12; communion offerings of the churches at Morgantown, Lincolnton, and Charlotte, N C, per Rev A F Olmsted, $31; St James's ch, Newtown, L I, $15; a friend at Tarrytown, N Y, $2; Grace ch, Norway, and Trinity ch, Fairfield, Herkimer co, N Y, per Rev W Baker, $7; St James's ch, Hyde Park, N Y, $20. Total, $208 12.

The Treasurer would lay before the Church the appalling fact, that there is not at this moment a single dollar in the Treasury which can be applied towards the payment of the six month's stipend due this day to the Missionaries. He would most earnestly call the attention of the clergy to this sad condition of the Treasury, and the consequent sufferings of their brethren, in the hope that every parish will on the third Sunday in October, the time appointed by the Bishops for the semi-annual collection for this branch of Missions, make the required contribution.

THOMAS N. STANFORD, Treasurer,
Oct. 1, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of September 24th, the Treasurer acknowledges the receipt of the following amounts:

From St Michael's ch, Litchfield, Ct, half, $6; Sewing Society of young ladies, Montpelier Institute, Monroe co, Georgia, per Rt Rev S Elliott, jr, $20; Trinity ch, Fairfield, and Grace ch, Norway, Herkimer co, per Rev W Baker, half, $7; St Michael's ch, Bristol, R I, per James McIntyre, Esq, 5th annual payment for education of Thomas Fales and Nancy Bradford, $40. Total, $73.

The Treasurer begs to call attention to the urgent wants of the Foreign Treasury. Our Bankers in London are liable to be drawn upon this day for the last quarter of the year 1845, for an amount exceeding $4,000, and to meet which, nothing has as yet gone forward. Will not the friends of Foreign Missions come forward and relieve the Treasury from the embarrassment with which it is threatened?

J. SMYTH ROGERS, Treasurer,
New York, Oct. 1, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

Church of Ascension, Esopus, Rev A D Traver, $2; Christ ch, Brooklyn, Rev J S Stone, D D, $16 63; Rev John Hughes, $2; Misses S B, Catharine and M A Van Wagenen, annual subscribers, $7; Union ch, Humphreysville, Ct, Rev John Purvis, $2; Christ ch, Duanesburgh, Rev K Metcalf, $5; St James's ch, Hyde Park, Rev R Sherwood, D D, $7; St Mark's ch, Grand Rapids, Mich, Rev F H Cumming, $2; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, $2; Christ ch, Waterford, $2; St Peter's ch, Westchester, Rev Wm Powell, $9 50; St Peter's ch, Albany, Rev Wm I Kip, $20. Total amount, $77 13.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Oct. 1, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Christ ch, Duanesburgh, Rev K Metcalf, $2 37; Church of Ascension, Esopus, Rev A D Traver, $2; Misses Catharine and M W Van Wagenen, annual, $2; Union ch, Humphreysville, Ct, Rev. John Purvis, $1; St James's ch, Hyde Park, Rev Dr Sherwood, $9; Rev Reuben Sherwood, D D, annual, $1; Rev F H Cumming, Grand Rapids, $1; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, $1; Grace ch, Waterford, $2 45; St Peter's ch, Albany, Rev W I Kip, $10; St John's ch, Cohoes, Rev J B Gibson, $2. Total amount, $33 82.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Oct. 1, 1845.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.—The subscriber respectfully acknowledges the receipt since June last of the following sums, being contrtibuions to the Education Fund of the Diocese:

From St Mary's ch, Cold Spring, Rev Mr Shaw, $2; St Philip's ch, Phillipstown, do, $1; Christ ch, Hudson, Rev Isaac H Tuttle, $16 75; St Peter's ch, Lithgow, Rev T J Evans, $1 06; St Paul's ch, Troy, Rev R B Van Kleeck, $20; St Michael's ch, Bloomingdale, Rev Wm Richmond, $10; St Paul's ch, New York, Rev Wm Berrian, $72 67; St John's ch, Fort Hamilton, Rev J D Carder, $2; received at the anniversary meeting at St Thomas's, N Y, $53 54. Total amount, $179 02.

JAMES F. DE PEYSTER, Treasurer,
New York, Oct. 2, 1845. 51 South-st.

We the undersigned do gratefully acknowledge the receipt of the following monies by the hands of Thos. N Stanford, Esq, from St Michael's ch, Charleston, for the educaton of a boy, $2 75; from the same, for the mission, $2 50; Church at M A, $50; St James's ch, N Y, $9 50; Mrs Edward Schrion, Troy, N Y, 3d years' payment for the support of a student, $50; St Michael's ch, Charleston, $7 75.

Also through the Rev James A Bolles, rector of St James's ch, Batavia, from the Ladies' Missionary Society of the same, $10.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah Lakes, W. T., 17th Sep., 1845.

TUITION.—A Candidate for Orders who has had much experience in teaching, both in the Classical and English department, having a portion of his time unemployed, wishes to meet with an engagement *to teach* a few hours every day either in a *School*, or *privately*. The best of references given. Address "L. C. S." at this office. Sept. 27—3t$

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated with notes: Together with the Apostolical Canons by the Rev. W. A. Hammond, M.A., to which are added the Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. Price, $1 25.

Sermons on Duties of Daily Life, by Frances E. Paget, M.A., Rector of Elford. pp. 398. Price $1.

Devotions for the Sick Room, and for Times of Trouble; with alterations and additions by the Rev. Wm. Berrian, D.D.

The Forest of Arden. A Tale illustrative of the English Reformation, by the Rev. W. Gresley, M.A.

The Siege of Lichfield. A Tale illustrative of the great Rebellion, by the Rev. W. Gresley, M.A. Price 75 cents.

Bernard Leslie. A Tale of the last Ten Years, by the Rev. W. Gresley, M.A. Price 75 cents.

The Danger of Dissent. A Tract; being chap. XVIII. of Bernard Leslie.

Charles Lever, or the Man of the Nineteenth Century, by the Rev. W. Gresley, M.A. Price 75 cents.

A Treatise on Baptism, by Rev. Alexander Hay, of Virginia. Price 37½ cts.

Standard English Theological Works

Imported and for sale by
D. APPLETON & CO., 200 Broadway.

DR. ISAAC BARROW'S Complete Works, best edition, 8v... $24 00
Archbishop Bramhall's Works (n. ed.) 4v ready.
Bingham's Compl. Works, with quotat'ns, n. ed 9v $30
Bishop Bull's do 8v $22.
Dr. Edward Burton's do 5v $16.
Venerable Bede's do edited by Giles, 12v $34.
Bishop Beveridge's do, new edition (4v now ready.)
Rev. W. Bridge's do (new edition) 5v.
Burton's Lectures on Ecclesiast. History, n. ed. 1v $4.
Dean Comber's Compl. Works, new ed. 7v $14.
Collier's Ecclesiastical History, new edit. 9v $25.
Cave's Lives of the Fathers, 3v. $6, do Apostles, 1v $2.
Do do Primitive Christianity, 1v $2.
Archbishop Cranmer's complete works, 4v $14.
Dean Grave's do do 4v $10.
Bishop Horseley's do do 8v $24.
Bishop Hall's do do 12v $36.
Bishop Hurd's do do 8v $8.
Hammond on the New Testament, 4v new ed. $10.
Hole's Discourses on the Liturgy, 4v $12.
Lardner's complete works, 10v $22.
Dean Jackson's do do new edit. 12v $30.
Leslie's do do 6v $16.
Library of the Fathers (translated) 19v now ready.
Morning Exercises at Cripplegate (new ed.) 6v.
Bishop Reynold's complete works, 6v $14.
Palmer's Origines Liturgicæ, 4th ed. enlarged, $5 50.
Parker Society Reprints of Works of the Reformers 15v
South's Sermons, new Oxford edit. 5v $15.
Do do Edinburgh edit. 2v $5 50.
Dr. John Scott's complete works, 6v 8vo $16.
Bishop Sherlock's do do 5v 7.
Stillingfleet's Origines Sacræ, 2v $4 50.
Do Vindication of Archb. Laud's relation of a Conference, &c. 2v new edit. $6.
Bishop Saunderson's Sermons, 2v 8vo $4.
Archbishop Tillotson's Works, 10v 8vo $15.
Simeon's Works, 15v 8vo $18.
Bishop Van Mildert's works, 6v 8vo 18.
Bishop Warburton's works, 13v $26.
Wall's History of Infant Baptism, 4v $12.
Waterland's Complete Works, 6v 8vo $20.
Bishop Jeremy Taylor's complete works, 3v
Poole's Annotations on the Bible, new edit. 3v.
Patrick, Lowth, Arnold, Lowman and Whitby's Commentaries, new edit. 4v. Sept. 27.

HENRY M. ONDERDONK & CO., would call the attention of the CLERGY and others visiting the city to their valuable assortment of THEOLOGICAL, CLASSICAL, and MISCELLANEOUS BOOKS and STATIONERY. Among others will be found—

Mant and D'Oyle's Commentary on the Bible.
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A large variety of Bibles and Prayer Books in plain and gilt bindings, including the *spendidly Illustrated Edition*, edited by Dr. Wainwright.

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HENRY M. ONDERDONK & CO.,
25 John street.

IN PRESS and will be published immediately by the above—"*Devotions for the Young.*" Sept. 27.

Late English Theological Works.

PICK'S Bible Student's Concordance, 1v...	$11	00
Studies of the New Testame't, by a Layman	4	50
Harrison's Histor. Inquiry into the Rubric, 2v	3	25
Epistles of St. Ignatius. Edited by Cureton,	3	25
Remains of Dr. Dickinson, Bishop of Meath,	5	50
Biley's Supp. to Paley's Horæ Paulinæ,	2	25
Church Missions in Western Africa, 1v	4	00
Practical Sermons, by English Divines, v1,	3	00
Morning Exercises at Cripplegate, v6,	3	50
Oxford University Statutes. Ed. by Ward, v1	2	50
Wolff's Narrative of a Mission to Bokhara, 2v	7	50
Syria and the Holy Land. By W. K. Kelby,	3	00
Tait's Exposition of the Hebrews, 2 large vols.	8	00
Nichols' Practical Sermons, 1v,	2	00
Todd's Hist'y of the Ancient Church of Ireland,	1	50
Rogers—The Sure Anchor of Salvation, 1v,	1	00
A Retrospect of Religious Life of England,	3	25
Cobbin's Descriptive New Testament,	1	75
Jacob's Ladder in 18 Sermons, 1v	1	50
Kermarvay's Sermons at Brighton,	2	50
Laing's Notes on the Pilgrimage to Treves,	1	75
Passages from the Life of a Daughter at Home,	1	25
Martyria: Legends, Homilies, Incidents,	2	00
The Apostolical Christians of Germany,	1	25
Life of Bunyan, written by Himself,		75
Church of Scotland Pulpit, v1	1	25
Bird's Parable of the Sower,	1	25
Rome: its Ecclesiastical and Social Life,	3	50
Gryll's Sermons, preached at Exeter, 1v	3	25
Henderson, on the Minor Prophets,	5	00
Voices of the Church in Reply to Strauss,	4	00
Townley, on the Second Advent,	1	75

Imported and for sale by
Sept. 27. WILEY & PUTNAM, 161 Broadway.

THEOLOGICAL BOOKS.

STANFORD & SWORDS, No. 139 Broadway, have received by the Virginia, and other late arrivals, about 1000 volumes of Theological Works, many of which are rare and valuable. which added to their former stock, renders it an object worthy the attention of strangers as well as of resident clergymen, all of whom are respectfully invited to examine them. The prices are at a small advance from cost. CATALOGUES GRATIS.

Also, a large variety of religious works, beautifully bound, suitable for presents. Sept 27—2t

DR. COIT'S WORK ON PURITANISM.

D. APPLETON & Co. publish this day,

PURITANISM: or, A Churchman's Defence against its Aspersions, by an Appeal to its own History. By Thos. W. Coit, D.D., Rector of Trinity Church, New Rochelle. 1v, 12mo. 528 pages. $1 50. The author's taste for historical facts, his remarkable accuracy, the fund of materials to which he has access, his laborious habits and independence of thinking, and the liberal spirit which he breathes through all the severities of truth, has combined to produce a work of uncommon interest and salutary influence.

Just published.

The Miscellaneous Works of Thomas Arnold, D.D. embracing nine additional Essays not included in the English collection. 1 vol. 8vo. of over 500 pages. $2.

Lectures on Modern History, by Thomas Arnold, D.D. with a Preface and Notes, by Professor Reed. 12mo. $4 50. Sept. 27.

HOUSEKEEPER WANTED.—A Lady to take the general charge of a family of children who have lately lost their mother. One who is capable of instructing the girls in a good English education, and who would be willing to go into the country is desired. A widow, between 30 and 40 years of age, and a member of the Episcopal Church would be preferred.

For particulars inquire at No. 151 McDougal street, New York. Sept. 20—3t

MISS SELLECK'S BOARDING AND DAY SCHOOL, corner of Court and Butler sts., Brooklyn, will re-open, Thursday, Sept. 11th, for the reception of pupils. Miss S. particularly requests that those Young Ladies who intend entering her School during the Fall Term should be present, if possible, at the opening of the School. Circulars may be obtained at the residence of the Principal, or of the following gentlemen, to whom, among others, Miss S. has the honor to refer.—Hon. Theo. Frelinghuysen, LL.D., New York; Revs. S. H. Cox, D.D., J. Spencer, J. Stone, S. T. Spear, Brooklyn. Aug. 16—6t$

From the English Churchman.

Abstract Principles of Revealed Religion, *by* Henry Drummond, *Esq.* (*Murray; pp.* 357.)—*Letter on the Payment of the Roman Catholic Clergy, by the same.* (Murray; pp. 38.)

These two publications, like the *Tracts for the Last Days*, proceeding from the same community ("the Irvingites"), and from the same individual mostly, we suspect, are full of inconsistencies and contradictions; containing much Catholic truth, mixed with much latitudinarian error. One moment the reader is fain to believe that he is reading the production of a good Catholic member of the Church, and the next he is startled by some proposition which strikes at the very root of her system. The "Irvingites" find no fault with our Liturgy, for their own does not essentially differ from it; although, of course, it contains a few variations—a little mosaic-work, just for the sake of alteration: they talk of the necessity for bishops, priests, and deacons, and the authority which belongs to them; but *in practice* they set up schismatical meeting-houses, the chief ministers of which are generally priests of the English Church, who have broken through their solemn engagements to her, and rebelled against the authority of her bishops. They give themselves the title of "Catholics," but are in reality the most inexcusable of all schismatics; they profess to revere Catholic tradition, but they follow their own private judgment, or rather fancies, and the result is in their case what it is in every other, where the authority of the Church is set at nought, in spite of their attempts to dress up their schism to make it look like a Church.

It appears almost impossible that such men as Mr. Drummond, should, for a moment, be deceived into the belief that they are "Catholics;" and yet there is an earnestness and sincerity about their writings which forbids the thought that they are conscious of the evident counterfeit which they are passing off upon their ignorant followers. That there is much in their writings which is well worth reading we readily acknowledge; and the two publications before us (especially the first-named) contain many striking passages, of great power, depth, and truth. We have selected a few which give some idea of the principles and opinions of the community.

"The truth is, that there is but One, Holy, Catholic, and Apostolic Church; that as circumcision defined the Jews, so does baptism define Christians; and all other definitions and limitations are human inventions; that this Church is the body of Christ; that it is the instrument by which God effects the blessing of all mankind, and carries on His government of the creation of the world to come; that this Church has an organization as fixed and definite as a human body; that each subdivision of this Church has the same; that each diocese under its bishop with his assistant clergy, together with every church and chapel under him, has a fixed and definite organization; and that all these separately independent dioceses are bound together in One by a set of ministers expressly devoted to that end alone: that this set of ministers consists also of a definite number; and that œcumenical councils, or general assemblies of the Church, consist also of a definite organization; just as a human body consists of a definite form, and number of parts, bones, muscles, sinews, nerves, arteries, veins, &c.; without the whole of which being in proportion, neither the human nor the mystical body can act, or perform any of the functions for which it has been created.

That without Priesthood there can be no Sacraments, and without Sacraments no spiritual life can be rightfully imparted or adequately sustained: that the due worship of God can be carried on only by priests appointed by Himself; that all its parts are definite; forms of building in which it is carried on; rites therein performed; furniture appropriate to that end; vestments of those who officiate; hours of celebration, &c.; and that the single act which constitutes Christian worship, and distinguishes true from false worship in Christendom, is the offering up of the Flesh and Blood of Jesus Christ, without the eating and drinking of which no one can have part in Him.

That measuring itself by this perfect standard every assembly, congregation, or body, calling itself a church, can ascertain how far it is conformable to the mind of God, and how far it has departed from that perfection, and has therefore fallen into apostasy.—*Preface*, pp. iii—v.

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It will be requisite, before proceeding farther, to define the sense in which the word Church is used.

1st. It is used to signify all persons who have been baptized from the day of Pentecost until the coming again of the Lord Jesus Christ.

2dly. It is used to signify any body of baptized persons amongst whom there is a lawful Christian priesthood, and amongst whom the sacraments are reverenced and administered. In this sense the word is employed when speaking of the Greek, Roman, or Anglican Churches: and for the same reason no assembly of Presbyterians or Independents can be recognized as a Church, because they have no priesthood nor sacraments.

3dly. It may be used for any partial or particular congregation, composed of those who fall within the second meaning of the term.

It is not, however, to be denied that ministers chosen by the people, although wanting the imposition of bishops' hands, are as much deacons, and so part of the clergy of the Christian Church, as deacons appointed by bishops who have not been chosen by the people. In each case the deacons lack something that is necessary to make their appointment as valid as the appointment of the first seven deacons in the time of the Apostles. In the Episcopal sects they want the choice of the people, and in the other sects they want consecration by bishops.

Ministers elected by the people and unordained by bishops have ever felt much of their real position. They have felt that they were not priests, and have never claimed the privileges, rights, and powers of priests. They have not pretended to feed men with the flesh and blood of Christ; they have asserted no right to tithes; they have simply called themselves ministers and not priests. The people, feeling the want of the true ministry of deacons in the Church, have set about irregularly to remedy the evil, wherever the oppression of the civil power as in Italy, Austria, and Spain, has not prevented them, and have provided themselves with the best that they could get. The bishops of the Roman and Anglican sects, who have defrauded the laity of their rights in the choice of deacons, are the very last persons who should now turn round upon them and revile them for schismatically choosing ministers for themselves: the people may have been wrong, but the cause of their offence, and the authors of their sin, are the Roman and Anglican bishops.—pp. 42–44.

The commencement of every approach to the Creator must be by the prostration of the creature, indicative of its lost condition and death, so that confession of sin and of unworthiness is the first part of the celebration of these holy mysteries. The priest, after having made this on behalf of himself and of all mankind, must next pronounce pardon and absolution upon the penitent for Christ's sake, whose death is now about to be commemorated. After this a portion of the written Scriptures should be presented before God which contain the revelation of His will in permanent and abiding word, as a grateful remembrance of this most excellent gift, and as a testimony of our faith in what He has declared, and of the submission to His law so given; and, as only a small portion can be so offered, the priest, together with the congregation, must recite the creed, symbol, abstract, or summary of the essential truths contained in the same, as the expression of the Church's faith. The worshippers, being thus clean by confession, absolution, and washing of the Word, do next present bread and wine, the best of the creature things, in token that these and all that they have are the creatures of His hands, and bound to be used for His service. They must be presented, accompanied by prayer that God would, by the power of His Holy Spirit, make them to be to those present the flesh and blood of His Son, which He has promised to give for the sustenance of the spirit of man. The priest next pronounces the words of institution which the Lord Jesus Christ appointed to be used. The sacred elements being now through this act constituted the flesh and blood of the Son of God, the priest in the name of the people presents them to God as the best thing which this earth can contain, and pleads for all the human race, living and dead, on behalf of that precious sacrifice so presented. The sacrifice being thus offered must be consumed by being eaten, without which the act is incomplete; and thus the communion of 'Christ's body and blood is verily and indeed taken and received by the faithful in the Lord's Supper.'"—pp. 63–65.

Speaking of the rites and institutions of the Church Mr. Drummond writes,—

"These may be enumerated by Baptism, which conveys the new spiritual life; teaching and preaching, which informs and instructs the mind; confirmation, or the imparting by bishops' hands that measure of the Holy Ghost which is required for the due performance of whatever office such individual has to sustain in the body of Christ; celebration of the blessed Eucharist, which feeds the new life imparted in Baptism; pastorship, which guides and comforts in all cases of difficult conduct in life; the confessional, where any sin of peculiar enormity and weight may be confessed, and where absolution for the same may be given and received.

Such are some of the means furnished by the Church for the due performance of all secular duties, whether as rulers or ruled, husbands or wives, parents or children, masters or servants, civil magistrates or subjects, military commanders or soldiers.

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Mr. Drummond dwells upon the injury which has resulted from the practical disuse of the office of "prophet," in the Church. This is, we believe, the rock upon which the "Irvingites" have split away from the Church. In the course of his observations upon that subject, he makes the following observations:—

"As the Holy Ghost was on the day of Pentecost confined within the limits of a few individuals, so from that time has He been diffused through every member of the Church, and in the Church collectively does He dwell. All the gifts, graces, and distributions are ready to be brought out whenever the faith of the members shall call them forth, and, above all, whenever the organization shall be so far restored as that the prophetic office can be exercised with profit to the whole body. All Christians have the Holy Ghost, and all Christian men may declare as much truth as they know to heathen, or to Mahometans, or to Jews, who have not received the Holy Ghost as well as they. It is not the fact of a man having had the Holy Ghost breathed into him, that is, being inspired, which gives a man authority to teach. The prophets Silas and Judas (see Acts xiii. 1—3; xv. 22—35) did not write epistles to the Churches, but Paul and Timotheus and Silvanus did. It is not the fact of a man being a soldier, or even an officer, that confers upon him the right to command an army, but his receiving authority to do it; so it is not the fact of a Christian man being inspired, for all Christian men are inspired, which gives him authority to teach the Church, but the fact of his having been appointed to teach it, whether as apostle, bishop, or in any lower capacity. Besides, a man may have authority to teach in one place, and have no authority to teach in another place, just as a colonel has a right to instruct one regiment in its duty, but no right to instruct another regiment: so a bishop has authority to teach the clergy, and, if he please, the people also, in his diocese, but the has no right to teach the clergy or people under another bishop. A bishop, therefore, in England, or elsewhere, who publishes his charge, and, above all, one who intentionally thrusts out his opinion into the ecclesiastical vineyard of a brother bishop, acts exactly as the Bishop of Rome does, and shows the same spirit as that which he reprehends in his brother of Rome. The writings of the Apostles are received by all as authority second only to the words spoken by our Lord, because they were commanded to teach the Catholic Church: the writings of the Bishop of Rome are not to be received as authority out of the diocese of Rome, because his jurisdiction does not go beyond it; neither is the charge of any Bishop in England to be received beyond his own see; and greatly have they tended to rend the Church in England by their custom of preaching and publishing beyond their proper border. The bishops of the Church of England, who publish their charges in London to all the clergy of England, instead of to those only of their own dioceses, set the example and give encouragement to the evangelical clergy and schismatics to preach all over the country in other men's borders, sowing contention and strife, and interfering with other men's duties. The Bishop of Rome, who appoints to places where he has no jurisdiction, and which he calls *in partibus infidelium*, does what is contrary to all ecclesiastical propriety. The weight due to words of prophecy depends upon the authority of the person through whom they are uttered, whether he be authorized by the ruler of the Church over him or not. Hence, whilst words of prophecy have been continually spoken in various parts of the Church, and specially within these last few years in France and Norway, they are not worthy of attention, because the persons through whom they came were not authorized ministers of the Church, having received authority to exercise their gift, and being ruled over by the bishops, who alone can discern their true import, and are qualified to direct in such cases."—Pp. 148—152.

The following is, in some respects, a novel theory:—

"The clergy must be forced by laymen to keep themselves within the precincts of the Church; if laymen have need of their counsels, let them seek it there, but let them not suffer any of the clergy to enter their houses as priests, or meddle with the details of political or of domestic life. They must not be listened to when pretending to determine on the justice or policy of a war, or on the punishing or rewarding of particular children in a family. As bishops receive strength from the imposition of apostles' hands to fulfil their independent duties, so do laymen, kings, fathers, husbands, and masters, receive the imposition of bishops' hands, to be confirmed or strengthened in that measure of the Holy Ghost which is necessary for them to exercise their independent duties; and as no apostle may interfere in the private administration of the affairs of a church, neither may the pastor of a parish flock interfere in the private administration of the affairs of a family.

"Whilst the clergy on the one hand have assumed, and, on the other hand, had assigned to them a position beyond their due, they have declined to claim, to the full extent, their pecuniary rights from the laity. They are entitled to receive the tenth of the income of every layman, which the latter do greatly err in withholding. This institution is as old as that of the observance of the seventh day, and long anterior to the law given by Moses; the seventh portion of revenue being due from every man to God, the clergy proved very early that they did not really trust to the promise of Christ to be with them even in the direction of the Church to the end of the age, by their not trusting to Him to provide for them by moving the hearts of the laity continually to give to them the tenth of their incomes, but began to amass lands and houses, until they became possessed of immense property independent of the laity."—Pp. 245—250.

Towards the conclusion of his book, Mr. Drummond observes:—

"The major part of Romanists, both clergy and laity, are exceedingly ignorant of the feelings and opinions of Protestants. They classify all religion into only two divisions—the one under the Pope and the other opposing the Pope; and they know nothing whatever of the shades and differences which are familiar to Protestants. They therefore necessarily associate Christianity with Popery, and Infidelity with anti-Popery; and when they find a Protestant with the life of God and intelligence of His ways, they are astonished at such things being found out of Popery. Zeal for Popery, therefore, is with them zeal for God, and for all that is most dear and important for mankind; and neither they nor their Protestant opponents stop to analyse the terms which each use, or to examine into the real points at issue between them.

"The Protestants, on their side, equally ignorant of the feelings of their antagonists, conceive that all Papists are idolaters—worshippers of dead men and women, and not of God; who think to purchase heaven by their good works—giving lands to priests, and repeating words without meaning; and that they consequently can no more be saved than the Chinese or inhabitants of the Sandwich Islands.

"Whilst this conflict is waging, men, under the form of godliness—lovers of morality, which is outwardly increased in the world—desirous to give instruction to the ignorant, and comforts to the needy and afflicted—are multiplying daily; who think all reference to the essential principles of Christianity idle waste of time, hurting the temper, and producing unholy strife. These persons, in all sects, are enemies to all authority and rule: they wish men to be guided only by their reason; and are the advanced guards of that army of Antichrist which is seen in its fullest nakedness in America.

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"The attempt by the Tractarians to return to Church principles has been the cause of showing into what a mass of error the English clergy have fallen, denying the foundation of the Church, priesthood, sacraments, and every holy rite as things ordained by God, and resolving the whole into a question of the extent that each one in his own private judgment considers to be appropriate, so that bishops counsel the clergy to practise things, not according to what is right, but according to what the laity will tolerate. This witness is probably the last, for now the laity have risen up in a body against their clergy and bishops, and, as is seen in Devonshire, whilst on the one hand, with hypocritical mockery, they petition the bishops to settle the questions which they cannot comprehend, such as a black or white gown to preach in, a stone or wooden altar or table, a weekly or monthly collection for the poor, they peremptorily refuse on the other to be ruled by their bishop, who, with infinite pains and ability, has analysed all these topics for them."—Pp. 340, 341.

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We have quoted at an unusual length from these publications, in order that our readers may see the present "development" of "Irvingism;" for we believe it will be found that a very large proportion of the clergy who have left the Church, have joined that schism; and it is evident that they hold such an amount of Catholic truth, as to render it exceedingly probable that, as our practice improves, they will gradually abandon their schismatical position, and return to their allegiance. They may *now* obtain in the Church much that was denied to them when their schism commenced.

We cannot close this notice without adverting to one practice of this community, in which their standard is far higher than that of the Church from which they have withdrawn. They have public prayer twice every day, and several times on Fridays and Sundays. Of the latter day, they have communion two or three times, to suit the convenience of the various classes in their congregations. When it is recollected that their members are few, and by no means rich, what a contrast does this present to many wealthy and populous parishes, where the Daily Service is not only not celebrated, but every attempt to obtain it is thwarted and opposed by "Evangelical" Ministers! In proof of this, we might quote the example of a parish with some sixty thousand inhabitants, a score of well-paid priests, and half a score of churches, in which the morning and evening sacrifice of public prayer and praise ascends from a handful of these poor "Irvingites" alone, whose services and chapel indicate a degree of devotion, reverence, and ecclesiastical order and propriety, which is immeasurably beyond that of any church in the parish. A stranger going from the church to the "Irvingite Chapel," would, in fact, naturally conclude that he had left a conventicle, and was entering a Church! In the one he would see, not that which instantly recalls to mind the Redemption of the world, and which ought, therefore, to be the most prominent object in every church, but a huge pile of desks, pulpit, and pulpit-stairs, which shut out that object from one-half, if not three-fourths, of the entire congregation; he would see the Holy Altar unattended, except by a few women and children, intruded into that place which the clergy alone should occupy; while the priest of the sanctuary is sitting among the people, (or in the vestry,) wholly regardless of their going without "the benefit of absolution," because a deacon is officiating: the minister with his back turned upon the Altar, and with a "stiff neck," while "that Name, which is above every name," is pronounced, even in the Creeds: the bulk of the congregation sitting and silent, instead of kneeling and audibly responding: dissenting hymns sung to dissenting music: the flock addressed as heathens who have to be born again, and not as baptized Christians, whom the Church declares to have received the blessing of regeneration, and therefore to be accountable for it. In the other (*i. e.* the "Conventicle") he would see a priest, attended by some seven or eight "deacons," solemnly and decently arrayed in surplices, "encompassing the altar," or, at all events, placed in stalls in close proximity to it: the altar itself visible to *every one:* the litany-desk or fald-stool, where the priest "falls down and worships:" the Psalms and Canticles chanted to Gregorian music: the validity and efficacy of the sacraments, and the fundamental principles of the Church, manfully and faithfully asserted. When all this is seen and meditated upon, what pious Churchman can help feeling that the stroke of the bishop's pen, *most righteously employed*, would convert the "Church" into a Conventicle, and the "Conventicle" into a Church? And what a fearful temptation must thus be presented to weak and ignorant, but devotional and reverent persons, to imagine that schism, under such circumstances, is an allowable, if not a justifiable act!

ST. MATTHEW'S HALL,
Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance*. The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. L.L.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

COLLEGIATE AND MERCANTILE INSTITUTE.—Dr. E. D. Barry and Mr. Rufus Lockwood, Principals.

This establishment is now transferred from No. 411 Broadway, to the corner of Broadway and Lispenard street.

From the long established character of the above mentioned principal instructors, and from the success which has attended their united labors in their respective departments; they once more at the commencement of another annual season, appeal with confidence for the renewed patronage of their friends and the public.—Classical, mercantile and mathematical instruction is attended to in this Seminary, with the strictest regard and care. The plan of imparting it to the pupils of the Institute is thorough and radical: and the mode of discipline which, while it is mostly of a moral, mild and persuasive nature, is at the same time successful and effective. The French and other modern languages are taught by competent instructors, on reasonable terms.

For terms of entrance, &c. apply as above mentioned, from 9 o'clock, A. M. to 3 P. M. Sept. 6—4t

INGLESIDE FEMALE SEMINARY—Rev. Reuben Riley, Rector; Mrs. Emily Gibson, Head of the Family.

This Institution will commence its first session on the first Monday in September next. The situation combines all that can render it pleasant, being one of the most healthy in the country, and only six miles from Baltimore. Applications must be made to the Rector, care of Dr. H. Colburn.

☞ Circulars may be had at Dr. Colburn's Bookstore, 174 Baltimore st., or D. Brunner's, No. 1 North Charles street. Aug. 23.

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.

Mr. James Such, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—

Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.

In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, Dr. Alex. Stevens, C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.

Aug. 23—13t$

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The New York Sacred Music Society have engaged the services of the undersigned to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:

1. The Method of Teaching,........10 lectures.
2. Harmony (Theory of Musical Composition,)..........10 "
3. Musical Æsthetics (Taste, Style, &c) 4 "
4. The Violin..........10 lessons.

Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.

Tickets of admission $5.

EDWARD HODGES,
U. C. HILL,
JAMES F. WARNER.

Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.

Tickets and list of performances to be obtained at Lockwood & Son's Bookstore, 411 Broadway, and at the Music Stores. Sept. 13—tf

CHURCH BOOKS published by the subscriber, may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hart, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
opposite St. Paul's.

FRENCH AND ENGLISH SCHOOL,

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. Anthony Ten Broeck, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access by the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845, ANTH. TEN BROECK.

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st., New York.

The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.

Terms—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

CLASSICAL AND ENGLISH SCHOOL, No. 208 Wooster, near Amity st., Rev. J. A. Spencer, A. M., Rector.

This School will re-open on Monday, September 1st. The number of pupils is limited and select, in order that each boy may receive the personal care and supervision of the Rector, and be *thoroughly trained* in the various branches of English and Classical learning. Two or three boys can be received into the Rector's family.

References.—Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. G. T. Bedell, Rev. L. P. W. Balch, Rev. J. M. Forbes, Rev. B. I. Haight, Prof. Chales Anthon, LL.D., Prof. James Renwick, LL.D., Dr. Edward Delafield, Dr. J. Stearns, Henry Wilkes, Esq., Geo. T. Strong, Esq.

☞ Circulars may be obtained at Appletons, 200 Broadway, Stanford & Swords, 139 Broadway, Miller's, 645 Broadway, and at the Rector's residence.

Aug. 23—5t

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

James A. Sparks, No. 161 Fulton st., New York,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

BROWN'S POINT SCHOOL.
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CHURCHMAN'S LIBRARY.—The 9th No. of the 2d volume, for September 1845, of this periodical is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

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J. R. DUNHAM, Publisher.

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Aug. 3—tf No. 449 Broadway.

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Aug. 16—tf

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